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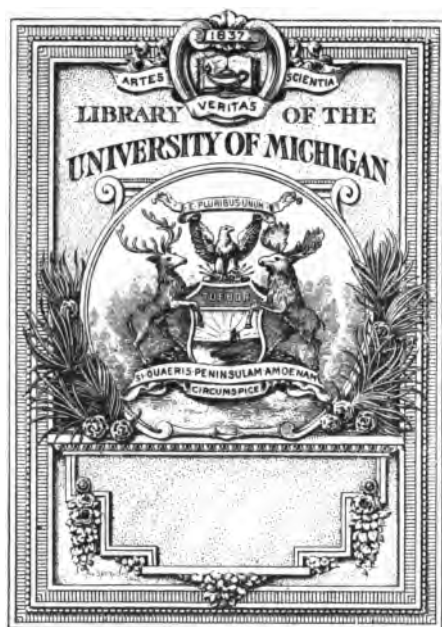
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TWENTY-NINTH ANNUAL REPORT
OF THE
BOARD OF INDIAN COMMISSIONERS
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1897.

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1898.

TWENTY-NINTH ANNUAL REPORT

OF THE

BOARD OF INDIAN COMMISSIONERS.

WASHINGTON, D. C., *February 1, 1898.*

SIR: We have the honor to submit the Twenty-ninth Annual Report of the Board of Indian Commissioners.

The only change in the personnel of the board during the last year is the resignation of Hon. Francis E. Leupp, and the appointment by the President of Hon. William M. Beardshear, of Iowa, to fill the vacancy. Mr. Leupp, although not long a member of the board, was especially useful in inspection field work, and we regret his resignation.

In the general condition of the Indians no important changes have occurred, but there is evidence of steady progress in industrial pursuits and in education. The only disturbance was the collision between a Ute hunting party in Colorado and the civil officers who attempted their arrest. The first reports of this alleged "Indian outbreak" were greatly exaggerated, and subsequent investigations by army officers seem to prove clearly that white men were the real aggressors, and that the Indians suffered rather than committed outrages.

The critical situation of the Indians of Agua Caliente Reservation, or Warner's Ranch, in Southern California, has given them and their friends much anxiety. Persistent efforts have been made for several years to eject them from the homes which they have owned for centuries and, their rights having been brought before the court, the case was decided against them. An appeal has been taken to a higher court, the friends of the Indians in Boston and Philadelphia having generously raised the large sum of money required as deposit for security for costs. It would seem that provision ought to be made by the Government to defend the rights of Indians in such cases through the Department of Justice.

The Navajo Indians have also been subjected to much annoyance by attempts to drive them out of their grazing lands by an oppressive system of taxation. We hope that measures may be taken to relieve them of such burdens and to secure their just rights.

THE CIVIL SERVICE.

A very gratifying feature of the situation is the firm stand of the President in support of civil-service reform, and especially his order of July 27, 1897, so amending the civil-service rules that "No removal shall be made from any position subject to competitive examination except for just cause, and upon written charges filed with the head of

the department, or other appointing officer, and of which the accused shall have full notice and opportunity to make defense." We join with all good citizens in hearty thanks to the President for the great public service he has rendered in securing the merit system beyond further dispute. The Secretary of the Interior has promulgated rules relative to the enforcement of this order, making it applicable to the Indian service as well as to other offices of the Department. We shall no more be pained by arbitrary removals of honest and efficient officials from positions which are now covered by the civil-service regulations. We believe that legislation which should place the Indian agents under these regulations would be a great boon to the service, increasing its efficiency in every way.

PURCHASE OF SUPPLIES.

Members of the board were present at the opening of bids and awarding of contracts for Indian supplies at Chicago, Ill., from May 4 to 20; in New York from May 25 to June 15; in San Francisco from June 30 to July 9, and again in New York from July 15 to 22. The last special letting was caused by complaints that the original specifications for clothing were too exacting, and these criticisms seeming to be just, new advertisements for clothing were issued, with the approval of the Secretary of the Interior. The total number of bids at the four lettings was 812. We assisted the commissioner in the inspection of samples offered and in the award of contracts. The goods when delivered were found equal in quality to the samples selected, except the blankets, which were not of full weight, and a reduction was made in the contract price. A more detailed account of this work, and of the shipment of supplies, will be found in the report of our purchasing committee, which is as follows:

REPORT OF THE PURCHASING COMMITTEE.

SIR: Your committee submit the following report:

Bids for Indian supplies and transportation, as per advertisement, were received and opened at the Government Indian warehouse, No. 1241 State street, Chicago, Ill., May 4, 1897, in the presence of the Hon. W. A. Jones, Commissioner of Indian Affairs; James E. Bender, representing the honorable Secretary of the Interior; E. Whittlesey and P. C. Garrett, members of the Board of Indian Commissioners. Four hundred and thirty-six bids were received and opened.

A large number of bidders and several reporters were present. Mr. D. C. Cregier was in charge of the warehouse as superintendent, and the following named persons were appointed as inspectors of the samples of goods offered: W. H. Crocker, for flour, grain, feed, etc.; John A. Grier, for agricultural implements; Edward Devlin, for hardware, stoves, and hollow ware; F. C. Hall, for harness; W. Bedeman, for medical supplies; George E. Watson, for paints and oils; L. C. Bartley, for wagons; L. F. Curtin, for furniture and wooden ware.

On May 25 bids for dry goods, clothing, hats and caps, boots and shoes, groceries, crockery, etc., as per advertisement, were opened at the Government warehouse, No. 77 Wooster street, New York, in the presence of the Hon. W. A. Jones, Commissioner of Indian Affairs; James E. Bender, representing the honorable Secretary of the Interior, and several members of the Board of Indian Commissioners. Two hundred and thirty-six bids were received and opened.

Many bidders and several reporters were present. Mr. H. D. Graves had charge of the warehouse as superintendent, and the following-named persons were appointed as inspectors of the samples of goods offered: Samuel S. Stewart, for dry goods; Herman Wischmann, for groceries; Albert Cohen, for crockery; R. C. Bonner, for hats and caps; James Huggins, for boots and shoes; Sanford F. Sherman, for notions, etc.; George H. Ferguson, for medical supplies.

Bids were opened at San Francisco June 30 for various supplies, in the presence of the Commissioner and Hon. Joseph T. Jacobs, whose report is appended.

The bids for clothing, on account of defects in the specifications, were all rejected, and new proposals were advertised for, after consultation with the Secretary of the Interior.

Bids for clothing, as per new proposals of June 17, were opened July 15. A very large quantity of samples were offered, from which awards were made at very satisfactory prices. Mr. P. H. Griffin was appointed inspector of the samples offered and to inspect the goods when received.

All contracts for goods and supplies for 1897 have been completed and shipped, amounting to 35,364 packages, weighing 4,481,121 pounds.

WILLIAM H. LYON,
Chairman Purchasing Committee.

Hon. MERRILL E. GATES,
President Board of Indian Commissioners.

Hon. E. WHITTLESEY,
Secretary of United States Board of Indian Commissioners, Washington, D. C.

DEAR SIR: I herewith submit the following report:

I was present at San Francisco at the opening of the bids and letting of contracts, commencing June 30, 1897. The number of bids received was 86, out of which number 51 received awards and have signed contracts. In regard to prices paid, I think it is perfectly well established that the Government obtains goods at prices as low, if not lower, than current jobbing rates. This year, you know, we have bought on a rising market, and I understand that staple articles, such as sugar, coffee, beans, bacon, etc., have, for the past three or four weeks, been worth much higher prices than those to be paid by the Government. The following is a list of the prices paid last year and this year:

Article.	1897.	1896.	Article.	1897.	1896.
Bacon	\$7.45	\$6.00	Lard	\$5.95	\$6.68½
Beans	1.14½	1.14	Rolled oats	3.26	3.04
Coffee11½	.16½	Rice	3.95	2.37½
Hard bread	2.78	2.70	Sugar	4.80	4.97½
Hominy	1.68	2.34	Tea19½	.16

In regard to the miscellaneous articles purchased, the prices generally range lower than last year. Fence wire and nails, two large items, were much lower than last year. The competition was sharper than ever, as shown by the increased number of bidders. The following are the names of the inspectors: Charles B. Jennings, groceries, etc.; Charles B. Osgood, hardware, etc.; Arthur McLean, harness and leather; Frank M. Ames, crockery and lamps; W. E. Stevens, paints and oils.

All of which is respectfully submitted.

JOSEPH T. JACOBS.

INDIAN CONFERENCE.

The conference held by the board at Mohonk Lake in October was attended by about two hundred gentlemen and ladies, invited and entertained by Commissioner Smiley. The sessions continued three days, and many phases of the Indian question were freely discussed. Able and earnest addresses were made by Senator Dawes, Dr. Hailman, Hon. Francis E. Leupp, Herbert Welsh, Bishop Whipple, President Meserve, Major Woodson, Dr. Ryder, and others. The continuance of these conferences so many years shows that the Indians have many friends whose interest in their welfare does not flag, and the value of such large enthusiastic assemblies is manifest in the shaping of public sentiment toward just and fair treatment of Indians and in promoting their advancement toward Christian civilization.

These conferences we regard as most important contributions to the solution of the Indian problem. At the invitation and charges of Mr. Smiley, one of our board, are assembled at Lake Mohonk a remarkable gathering, including many distinguished people, of those regarding the question from many different points of view; workers in the Indian field as missionaries, Indian agents, teachers, secretaries of missionary

boards, officers of Indian associations, members of Congress and Government officials, leading editors, eminent divines, judges, etc. In the free discussions which are there held, a strong light is thus thrown upon the subjects discussed, from every standpoint, and we do not hazard much in regarding the results as of great value. Among other subjects treated by the late conference were "The abolition of unnecessary agencies," "The consolidation of the Indian Bureau," "The great importance of field matrons to the elevation of domestic life among the Indians," "The necessity for increase of missionary efforts," and other topics. These discussions are usually formulated in a platform and published at length in pamphlet form for the information of the public.

Senator Dawes, in his address, explained the progress made in securing a change in the government of

THE INDIAN TERRITORY.

Agreements have been made with the Choctaws, Chickasaws, and Creeks. The last of these agreements—that with the Creeks—has just been reached. Senator Dawes regards it as better in some respects than that with the Choctaws and Chickasaws, containing many features calculated to aid the Indians. Recent information comes that this agreement has been rejected by the Creek senate, or house of warriors. This action may postpone the abolition of the tribal government in the Territory. But the change is sure to come, and it can not now be long postponed. The drift of civilization will prove too strong for the conservative leaders, and the five tribes must soon take their place with their neighbors as American citizens. The question of their treatment is one of the most important that will come before Congress during its next session.

The agreement with the Choctaws and Chickasaws, having been accepted by those tribes, is now before Congress for ratification. But it has one serious defect. It makes no provision for some thousands of Chickasaw freedmen whose rights as citizens the Government is bound by treaties to protect. If this defect can be remedied with the consent of the Indians, we would urge the prompt ratification of the agreement. It would be an important step in advance, and would probably have an influence upon the other tribes. We are informed that an agreement has been made with the Seminoles and ratified by them.

But whether these agreements are ratified or not a great and radical change in the government of the Five Tribes will take place January 1, 1898, by the act of June 7, 1897, which provides—

That on and after January first, eighteen hundred and ninety-eight, the United States courts in said Territory shall have original and exclusive jurisdiction and authority to try and determine all civil causes in law and equity thereafter instituted and all criminal causes for the punishment of any offense committed after January first, eighteen hundred and ninety-eight, by any person in said Territory, and the United States commissioners in said Territory shall have and exercise the powers and jurisdiction already conferred upon them by existing laws of the United States as respects all persons and property in said Territory; and the laws of the United States and the State of Arkansas in force in the Territory shall apply to all persons therein, irrespective of race, said courts exercising jurisdiction thereof as now conferred upon them in the trial of like causes; and any citizen of any one of said tribes otherwise qualified who can speak and understand the English language may serve as a juror in any of said courts.

That on and after January first, eighteen hundred and ninety-eight, all acts, ordinances, and resolutions of the council of either of the aforesaid Five Tribes passed shall be certified immediately upon their passage to the President of the United States, and shall not take effect, if disapproved by him, or until thirty days after their passage.

This act will conform the political situation of the Five Tribes more nearly to that of other Territories. The next step will be to secure allotments and individual ownership of the lands now held in common, and to do away with the anomaly of a government independent of that of the United States within its limits.

EDUCATION.

As the years pass, interest concentrates and deepens more and more upon the subject of Indian education. All who are striving for the improvement and elevation of the race feel that mental, industrial, and moral training are of the first importance. The red man must be fitted for the freedom upon which he is entering and for the new duties he is assuming as a citizen. To this end facilities for instruction have been enlarged and improved, and the lessons and results of many years of experiment have been embodied by the superintendent in what may now with truth be called a system of education. Forming the foundation are the day schools in the midst of the homes of the pupils. The teachers of these are true missionaries, and their influence is felt in molding the character and habits of the older Indians, as well as of their pupils. These day schools are feeders to the reservation boarding schools, in many of which facilities for industrial training are now provided; special attention being given to housekeeping, farming, stock raising, and such mechanical arts as the pupils will need to use in after life.

From the Government boarding schools bright and promising students are selected for the nonreservation boarding schools, where a higher education may be acquired.

The following table gives the enrollment and average attendance at all the schools, including those of the churches, which are of great value, being distinctively religious schools.

Enrollment and average attendance at Indian schools, 1896 and 1897, showing increase in 1897; also number of schools in 1897.

Kind of school.	Enrollment.			Average attendance.			Number of schools.
	1896.	1897.	Increase.	1896.	1897.	Increase.	
Government schools:							
Nonreservation boarding.	5,085	5,723	638	4,461	4,787	326	23
Reservation boarding....	8,489	8,112	a 377	7,056	6,855	a 201	73
Day	4,215	4,768	553	2,848	3,234	386	138
Total.....	17,789	18,603	814	14,365	14,876	511	234
Contract schools:							
Boarding	3,499	2,579	a 920	3,108	2,318	a 795	d 28
Day	593	208	a 385	367	142	a 225	5
Boarding, specially appropriated for	347	371	24	322	330	8	2
Total.....	4,439	3,158	a 1,281	3,797	2,785	a 1,012	85
Public.....	413	303	a 110	294	194	a 100	(b)
Mission, boarding c.....	835	813	a 22	736	741	5	17
Mission, day.....	96	87	a 9	70	80	10	2
Aggregate	23,572	22,964	a 608	19,262	18,676	a 586	288

a Decrease.

b Thirty-eight public schools in which pupils are taught not enumerated here.

c These schools are conducted by religious societies, some of which receive from the Government, for the Indian children therein, such rations and clothing as the children are entitled to as reservation Indians.

d Two other contract schools, transferred to the Government during the year, have been included in the Government schools.

The schools of the Five Civilized Tribes and of the New York Indians are not included in the above table.

Another table is interesting, as it shows the growth of Indian education in twenty years.

Number of Indian schools and average attendance from 1877 to 1897. a

Year.	Boarding schools.		Day schools. b		Totals.	
	Number.	Average attendance.	Number.	Average attendance.	Number.	Average attendance.
1877.....	48	-----	102	-----	150	3, 598
1878.....	49	-----	119	-----	168	4, 142
1879.....	52	-----	107	-----	159	4, 488
1880.....	60	-----	109	-----	169	4, 651
1881.....	68	-----	106	-----	174	4, 976
1882.....	71	3, 077	76	1, 637	147	4, 714
1883.....	80	3, 793	88	1, 893	168	5, 686
1884.....	87	4, 723	98	2, 237	185	6, 960
1885.....	114	6, 201	66	1, 842	200	8, 143
1886.....	115	7, 260	98	2, 370	214	9, 630
1887.....	117	8, 020	110	2, 500	227	10, 520
1888.....	126	8, 705	107	2, 715	233	11, 420
1889.....	136	9, 146	103	2, 406	239	11, 552
1890.....	140	9, 865	106	2, 367	246	12, 232
1891.....	146	11, 425	110	2, 163	256	13, 588
1892.....	149	12, 422	126	2, 745	275	15, 167
1893.....	156	13, 635	119	2, 668	275	16, 303
1894.....	157	14, 457	115	2, 639	272	17, 220
1895.....	157	15, 061	125	3, 127	282	18, 188
1896.....	c 156	15, 683	140	3, 579	296	19, 262
1897.....	c 145	15, 026	143	3, 650	288	18, 676

a Some of the figures in this table, as printed prior to 1896, were taken from reports of the Superintendent of Indian Schools. As revised, they are all taken from the reports of the Commissioner of Indian Affairs. Prior to 1882 the figures include the New York schools.

b Indian children attending public schools are included in the average attendance, but the schools are not included in the number of schools.

c Decrease in number of boarding schools is due to discontinuance of some contract schools and the conversion of others into day schools.

Deducting the reported average attendance of 568 in the New York schools in 1877, we have an increase from 3,030 in that year to 18,676 at the present time.

The enrollment in the 288 schools of all grades, including contract and mission schools, is 22,964. This we regard as highly significant and full of hope for the Indian race. It means that in a few years a generation of Indians will be raised up very different from any that have lived before; a generation educated to speak and read and write the language of the people among whom they dwell, of whom, indeed, they are or are destined to become a part, and trained to habits of industry and in many mechanical arts. Already the influence for good of pupils who have left the schools and returned to their homes is manifest on many reservations. On this subject we quote with pleasure the testimony of Dr. Hailman, whose repeated and prolonged visits to these schools have given him the best possible opportunities for observation and study of this entire question. In his last annual report, he says:

Wherever on reservations there has been marked progress in civilization such progress is traceable largely to the influence of returned students, the great majority of whom seem to be not only eager to turn away from the evils and drawbacks of tribal life, but measurably successful in this effort in view of the many obstacles that confront them, not only in the stubborn conservatism of older Indians, but also in the excessive tutelage on the part of the Government.

Honor and grateful admiration are due to the young heroes and heroines who annually go forth from our Indian schools, pitting their lives against adamant walls of unreasoning tradition and superstition, wresting victory for themselves and their unwilling people from conditions which seem utterly hopeless. It is not to be wondered that of these soldiers of a new dispensation numbers fall by the wayside or

succumb to fear or worse; but the misfortune or dishonor of these should not render us blind to the steady valor of the greater throng who are pushing ahead, gaining their ground inch by inch, until even now the observer who looks beneath the surface sees victory assured along the entire line. So great, indeed, has been the gain already achieved that in many instances where twenty years ago Indian civilization ruled supreme, it would be difficult now to find any of its features as enumerated above clearly expressed. The busy farmer, the thrifty housewife, the skillful artisan, the careful tradesman are no longer rare occurrences; on a number of reservations they are beginning to be respected as marks of superiority to which all should aspire. The Indian school can point with satisfaction to fervent missionaries, devoted teachers, physicians, lawyers, field matrons, nurses, and trained workers in other professional fields who owe the impulse for their career and much of their equipment to its work and influence.

Returned students may have relapsed more or less completely into Indian savagery; a number of them may have suffered intense agony in this process; others may have fallen into evil ways, yet the partial or increasingly complete success of the greater number of these heroic lovers of their race entitles them to the proud distinction of constituting the most efficient factor in the elevation of their people into the light of American civilization.

Still others of the "returned students," or, rather, in this case, graduates of Indian schools, have found fields of labor and usefulness in white communities, and have, by the faithful and intelligent performance of duty, proved to their white brothers, howsoever reluctant of belief, that in view of the high qualities of his essential character, education has the power of conferring upon the red man the right of claiming full equality in American citizenship.

ALLOTMENTS AND PATENTS.

The work of allotting lands to Indians is necessarily a slow process; but considerable progress has been made during the last year. The Commissioner of Indian Affairs reports that 3,456 patents have been issued and delivered to Indians; that 2,960 allotments have been approved for which patents are now being prepared in the General Land Office, and that schedules of 1,431 allotments have been received and await final action. Adding these to the number previously reported we find that nearly 60,000 allotments have been made, so that about one-third of the Indians, excluding the Five Civilized Tribes of the Indian Territory and the New York Indians, are now in possession of their own lands, and have the opportunity of establishing individual homesteads, and of gaining support by their own labor. A widespread opinion prevails that Indians will not work, and can not be persuaded or taught to undertake any industrial pursuits. But happily abundant facts disprove the theory. The success of Major Woodson with the Cheyenne and Arapahoe Indians in Oklahoma is an instance in point. Four years ago those Indians were "blanket Indians," living in camps and villages, and making no attempt to improve their allotments. By the vigorous and persistent efforts of Agent Woodson the camps were broken up, and the Indians located on their allotments, so that now three-fourths of the 3,100 Indians of that agency are living in permanent homes, living peaceably side by side with their white neighbors, occupying adjoining farms and engaged in their cultivation. Their farms during the present season have produced fairly good crops of corn, sorghum, and cotton. Though not yet wholly self-supporting, they are rapidly acquiring the habits of civilized life. We might adduce other facts to show that Indians will work when proper rewards are offered.

The success of the "outing system," as practiced largely at Carlisle, and on a smaller scale at other Indian schools, affords abundant proof of this.

But instead of individual instances, we present a table, showing the comparative products of Indian labor twenty years ago and during the last year, the Five Civilized Tribes and the New York Indians not included.

Results of Indian labor.

	1877.	1897.
Acres cultivated.....number..	88,550	348,218
Acres broken.....do.....	6,747	30,135
Wheat raised.....bushels..	198,378	788,192
Corn raised.....do.....	1,036,452	1,123,260
Oats and barley.....do.....	95,347	805,456
Vegetables.....do.....	232,978	703,770
Hay cut.....tons.....	26,827	256,284
Melons raised.....do.....	3,467	585,050
Pumpkins raised.....do.....	3,721	330,628
Lumber sawed.....feet.....	2,885,856	3,868,000
Wood cut.....cords.....	87,191	81,209
Horses and mules owned.....	176,479	368,286
Cattle owned.....	49,883	231,491
Sheep owned.....	587,444	1,041,255

These statistics are not claimed to be absolutely correct. Some of the figures are estimates, and not an accurate census; but they approximate the truth, and are sufficient to show a gratifying growth in productive industries and to warrant the hope that the time is not very far distant when the issue of rations and other supplies may be brought to an end. It is conceded by all that the industry upon which the Indians must mainly depend for their future support is agriculture. A few may push their way into professional life, but the great majority must win their living by manual labor. To succeed in this they must have instruction and help by farmers competent to teach them the use and care of farming implements and the best methods of planting and saving their crops. Not less important and useful is the instruction of the women in domestic arts by field matrons. Hence we hope for liberal provision by Congress for a sufficient number of these needed helpers.

It is a pleasure to record the great value to the Indian service, and especially to Indians who have received allotments, of the act of Congress, approved January 30, 1897, which prohibits the sale of intoxicating liquors to Indians. In many sections the civil authorities are earnestly cooperating with the Indian agents to suppress the illegal, destructive traffic.

IRRIGATION.

Unfortunately, much of the land allotted to Indians is in the arid regions, and is unfit for productive cultivation without an expensive system of irrigation. As the Commissioner of Indian Affairs well says:

An abundant water supply for the Indians located upon reservations in the arid and semiarid regions is an absolute necessity if the allotment policy is to be successfully applied to those Indians.

More progress in irrigation work has been made during the last year than in any previous year. A good beginning is reported upon the Navajo Reservation. Several ditches have been constructed, reclaiming about 1,000 acres of land, and the Indians have been employed to do the work, "learning rapidly and showing no small degree of intelligence and skill in the performance of such labor." This work should be continued until a water supply is developed sufficient for the needs of all the Indians, and to assure their self-support and maintenance.

At Fort Hall, Idaho, and on the Yakima Reservation, Wash., large irrigating canals have been constructed, and on the Crow Reservation, Mont., a fine system of irrigating ditches is being pushed to completion, which will open up to cultivation an immense body of fine arable

land. The cost of this work is paid by the Indians from the proceeds of their lands sold to the Government, and labor of construction is largely performed by them. It has been an Indian manual training school. The Crows have already acquired a pretty fair knowledge of the proper methods of irrigating, and by cultivating the lands thus far reclaimed they have raised during the last year an abundance of wheat, corn, oats, and potatoes for their support. We may reasonably hope that they will soon be as prosperous and live as comfortably as their white neighbors.

The case of most urgent need for future work in this line is that of the Pima and Papago Indians of Arizona. Until recently these Indians have been self-supporting, prosperous, and peaceable. But nearly seven years ago, by the extension of the Florence Canal, their water for irrigation was all cut off, and since that time they have been in great need, and are becoming dependent on the Government for their support. Some steps have been taken toward their relief. About two years ago Mr. Arthur P. Davis, hydrographer, was appointed to make a survey of the Gila River and ascertain the best method of a water supply for the Pima Reservation. His report of November 10, 1896 (in Senate Doc. No. 27, Fifty-fourth Congress, second session), gives a thorough scientific discussion of the various means of obtaining water, and his conclusion is that the best method is the construction of a reservoir at The Buttes, 25 miles above the reservation. This, though very expensive at the outset, will, he believes, be most economical in the end. Its capacity will be largely in excess of the needs of the Indians, and will reclaim an immense tract of Government land, now arid and worthless, which can be sold with water rights for enough to repay the cost of construction. We therefore urge that an appropriation sufficient to commence the work be made without delay.

It is manifest that for the economical construction and care of irrigation works, competent engineers must be employed. We therefore concur with the Commissioner of Indian Affairs in recommending that the following clause be inserted in the next Indian appropriation bill:

For construction of ditches and reservoirs, purchase and use of irrigating machinery, tools, and appliances, and purchase of water rights on Indian reservations, in the discretion of the Secretary of the Interior and subject to his control, forty thousand dollars; and of this amount not exceeding three thousand five hundred dollars may be used for the employment of a supervisor of irrigation, including his necessary traveling and incidental expenses, and not exceeding three thousand six hundred dollars for the employment of superintendents of constructed ditches, at a compensation not exceeding twelve hundred dollars per annum each, on reservations where such employment is necessary.

RECOMMENDATIONS.

First. That the allotment of land in severalty to over 60,000 Indians, emphasizes afresh the great need of careful supervision and instruction in the most important work of farming. We urge that there be careful consideration of the need of increasing the number of practical teachers of farming, and that still more liberal appropriations be made for this purpose.

Second. Believing that the work of field matrons is vital in its influence on Indian homes, we recommend that the number of such matrons be increased, and that liberal appropriations be made to cover their needful expenses and supplies.

Third. To secure economy and avoid waste in the expenditure of funds appropriated for irrigation, we recommend that provision be made

for employing a supervisor of irrigation and superintendent of constructed ditches.

Fourth. We recommend a special act of Congress providing for water supply for the Pima and Maricopa Indians.

Fifth. We recommend such legislation as is necessary to include Indian agents in the classified civil service.

MERRILL E. GATES, *Chairman.*

E. WHITTLESEY, *Secretary.*

ALBERT K. SMILEY.

PHILIP C. GARRETT.

DARWIN R. JAMES.

WILLIAM H. LYON.

WILLIAM D. WALKER.

JOSEPH T. JACOBS.

HENRY B. WHIPPLE.

WILLIAM M. BEARDSHEAR.

The SECRETARY OF THE INTERIOR.

PROCEEDINGS OF THE BOARD OF INDIAN COMMISSIONERS AT THE FIFTEENTH LAKE MOHONK INDIAN CONFERENCE.

FIRST SESSION.

WEDNESDAY, October 13, 1897.

The fifteenth session of the Lake Mohonk Indian conference began Wednesday morning, October 13, 1897, assembled by invitation of Mr. and Mrs. A. K. Smiley. After morning prayers Mr. Smiley spoke as follows:

I am overwhelmed with joy to see so many people gathered here to consult upon the best interests of the Indian. I am pleased to see so many of the veterans, some who have been with us at nearly every session; men who have been the leaders in shaping legislation for the Indians, and in directing Christian efforts for their elevation. We have much wisdom concentrated here with regard to the right conduct of Indian affairs. I hope to live to see the time when Indians, as good citizens, can take care of themselves. But I do not suppose that I shall, for it is not in a day that we can raise a feeble race.

My thought in forming this conference was to get a company of men together who knew what they were talking about, that they might confer and then act in harmony. It had sometimes seemed that the different denominations opposed each other and the Government opposed them; but times have changed. There seems to be now a general consent to work together. Members of Congress and men of affairs have not time to give to a close analysis of these questions. They must look to the intelligent Christian sentiment of the country for guidance and support. I think this conference has had a great influence, and I hope the meeting this week will still further add to the help of the Indian and promote the good of the race.

Mr. Smiley then introduced Mr. Philip C. Garrett, of Philadelphia, as the presiding officer of the conference.

In taking the chair Mr. Garrett spoke as follows:

I appreciate to the full the compliment paid me, and I am glad you ladies and gentlemen do not appreciate as I do the deficiencies of the new incumbent; however, I shall claim your indulgence.

We accept again the boundless hospitality of our host and hostess for the purpose of discussing questions pertaining to the welfare of the Indians.

In the moral gloom of Washington, amidst the political wrangles and in the tangle of red tape there, it seems as if this question were to last forever, and as if all the complications that attend it were there to stay perpetually. But here we have a clearer atmosphere, and sometimes we are favored with a glimmer of the dawn; for "jocund day stands tiptoe on the misty mountain tops."

I do not feel at all discouraged as to the Indian problem; I do not suppose any of us do. We seem here to have a glimpse of "the good time coming," when right, not might, shall rule the world.

As we look back on the century of dishonor and conflict and then look at the present condition of things and regard the quiet and peaceful progress toward civilization which is silently going on among the Indians, we have every reason to thank God and congratulate ourselves and look with hopeful confidence to the future, expecting the full realization of all that this conference stands for. I do not feel sure that even the gray-haired veterans will not live to see the desire of their hearts, and be satisfied in the practical accomplishment of the civilization of the Indians and their incorporation into the body politic of the United States. It does not seem to me so very far distant.

This conference, not congress nor convention, but simply conference of the friends of the Indian, so brilliantly devised and carried out by our friend Mr. Smiley, seems, in the providence of God, to have been one of the chief agencies in bringing about a great revolution in public sentiment and legislation, and I think we have present

in this room the five people who have been the principal factors, the agents in God's hand, in effecting this change. It is an interesting thought, and should inspire us as we enter upon our work this year.

And now we are ready to organize by appointing our committees.

On motion of Mr. Herbert Welsh, Mrs. Isabel C. Barrows, Mr. Joshua W. Davis, and Miss Martha D. Adams were elected secretaries.

On motion of Mr. C. F. Meserve, Mr. Frank Wood, of Boston, was elected treasurer.

On motion of President Seelye, Rev. Addison P. Foster, D. D., of Boston; Rev. C. J. Ryder, D. D., of New York; President William F. Slocum, of Colorado; President C. F. Meserve, of Raleigh, N. C., and Mrs. A. S. Quinton, of Philadelphia, were elected a business committee. The chair stated that the publication committee would consist, as last year, of the treasurer and secretaries, unless there were objection, and it was so ordered: Mr. Frank Wood, Mr. J. W. Davis, Mrs. Barrows.

General Whittlesey was asked to make the first address.

SURVEY OF THE FIELD.

[By Gen. E. Whittlesey, secretary.]

MR. CHAIRMAN AND FRIENDS OF THE RED MEN: The first subject of importance is the matter of education. The appropriations for Indian schools for the year 1897, the fiscal year ending June 30, were \$2,517,265; for the fiscal year ending June 30, 1898, \$2,631,771.35, an increase of \$114,506.35. In addition to this, treaty provisions for the support of Indian schools amount to about \$600,000, making a total for this purpose of about \$3,231,771.35 for the current year. This seems like a vast amount for the education of between thirty and forty thousand school children, but we must remember that in addition to instruction in intellectual and industrial pursuits it is necessary to provide for a large proportion of the Indian scholars their food and clothing for the entire year, so that the amount of over three million can be wisely expended. It also includes the construction of buildings, furniture, and the facilities for carrying on the school work. I think you will find when Dr. Hailmann, the accomplished superintendent of Indian education, addresses you, that Indian education is on a better basis now than it has ever been before.

The enrollment in the Government schools, numbering 234, was, during the year 1896, 17,789; in the year 1897, 18,670, making an increase of 881. The average attendance in 1896 was 14,365; in 1897, 14,954, an increase of 589.

I should say in passing that the report of the Commissioner of Indian Affairs has not been given to the public, and I have gathered these statistics from various sources, such as were available to me. I think they will be found substantially correct.

In the contract schools, numbering 38, the enrollment in 1896 was 4,429; in 1897 it was 3,124, a decrease of 1,305. Several contract schools have gone out of existence; some have gone into the hands of the Government. The average attendance in 1896 was 3,787; in 1897 it was 2,760, a decrease of 1,027.

In the public schools of the various States, so far as I have been able to learn, the enrollment in 1896 was 413; in 1897 it was 303, a decrease of 110. The average attendance in 1896 was 294; in 1897 it was 194, a decrease of 100. But it should be said that from a number of State public schools, where now Indian children are received with white children, no reports have been available.

In the mission boarding schools there was an enrollment in 1896 of 835; in 1897 of 692, a decrease of 143. The average attendance in 1896 was 736; in 1897 of 589, a decrease of 147.

The aggregate enrollment in all the schools in 1896 was 23,572; in 1897 it was 22,799, a decrease of 773; the decrease being in the contract and mission schools and an increase in the Government schools. The average attendance in 1896 was, in all the schools, 19,262. and in 1897, 18,497, a decrease of 715.

The total number of schools of all grades—Government, contract, and mission—is 289; of these 234 are Government schools. There has been an increase of 11 during the last year. About ten or twelve contract schools have been purchased by the Government. The nonreservation schools have been enlarged and their facilities greatly extended.

For the 37 contract schools the Government made a grant in 1896 of \$257,928. For the current year the grant for these schools is \$159,526. Of this amount \$2,700 is granted to two Protestant schools and \$156,826 to Catholic schools.

Many improvements have been made during the year—improvements in ventilation, in heating, in sewerage, in lighting, in water supply, and protection from fires. There is now invested in the Indian-school plant by the Government between three and four millions of dollars.

The most elaborate new work undertaken during the last year was the organization of boarding schools on the Pine Ridge and Rosebud reservations, where a most

complete plant has been erected, with facilities for 200 pupils each. At the exhibit at Nashville 23 of our Indian schools were represented, and great interest seems to have been taken in this exhibition.

The next step of great importance, which we have considered every year at this conference, is the allotment of land in severalty to Indians. During the past year 3,456 patents have been issued, 2,960 allotments approved, and 1,431 received but not finally acted upon. The total number of allotments that have thus far been made is nearly 60,000. In order that these allotments of individual farms should be available for the support of the Indians who hold them, it is necessary that many of the reservations should have irrigation provided. This has been done to a considerable extent on quite a number of reservations—at Fort Hall, Crow Creek, Yakima in Washington, for the Utes on Tule River, for the Mission Indians in California, for the Moquis in Arizona, on the Cheyenne Reservation in Wyoming, for the Utes in Colorado, for the Pimas and the Shoshones in Nevada.

As the result of the long-continued and partially successful efforts of the Commission to the Five Civilized Tribes, allotments will be begun before long to the Chickasaws and Choctaws, and possibly to the Creeks.

One or two things I may mention as encouraging in the history of the past year, besides what I have already stated, as to the educational and allotment work. One is the law, approved January 30, 1897, for the suppression of the liquor traffic among the Indians; not only those on the reservation, but among Indians who have received their allotments. Some prosecutions have been successfully carried through against violators of this law, and it is believed that great good will result from it, though in some regions it may be difficult to find juries who will convict the offenders.

The other thing which I may mention is the firm stand which our President has taken in behalf of the civil-service reform, and of its extension so as to require that removals from office shall be made only for cause and after fair investigation, giving those whom it is proposed to remove a fair hearing.

Some things have occurred that have been disastrous to the Indian, such as an assault upon the Navajo Indians, attempting to drive them from their lands by oppressive taxation; such as the attempt to eject the Indians from the Warner ranch in southern California—a case now before the courts. These indicate that vigilance and earnest and watchful care are still needed to protect the Indian from injustice, and that the time has not yet come for a relaxation of such effort, or for any *laissez faire* policy to be adopted. But I hope the time will come when justice shall be done to all Indians as well as to white men under the law in all our country, and when they shall stand by our side as fellow-citizens, supporting themselves without any further help from us or from the Government. We hope the time will come when we can dispense with Government Indian schools, and when the States shall take up the work of absorbing all our schools into their public school system. We hope the time will come when all the Indians shall be settled upon their homesteads; but this is looking forward many years, I fear. Much work remains yet to be done in allotting lands and giving homesteads to the Indians, and a vast amount remains to be done for their education. There is also a vast amount of work for our churches to do through their missionaries, and that is the thing in which I am most deeply interested. All our efforts, all the generosity of the Government, and all the labors of superintendents, teachers, and others to educate Indians in industrial pursuits and to give them intellectual training, will be a failure unless there is a deep foundation laid under this instruction of earnest, religious training.

When all these things shall be accomplished then the Board of Indian Commissioners can close up its office; then the Indian Rights Association and the Women's National Indian Association can close up their work, except their missionary and religious work. Then, sad to say, there will no longer be need of the Mohonk Conference! But that will be years hence. We hope our good hosts, Mr. and Mrs. Smiley, will live to see all these things, and to hold a grand thanksgiving celebration in this room; and some of us who will then be in some other Beulah land, on some other delectable mountain, we hope, may be able to look down upon the work accomplished, and join our voices with the voices of our good hosts and the friends then gathered here in a glad song of hallelujah.

The business committee reported the order for the day, with the limitation of time to ten minutes for each address for the morning.

THE INDIANS OF OKLAHOMA.

[By Maj. A. E. Woodson.]

Perhaps I had better premise my remarks with the statement that my army service of thirty-five years has been among the reservation Indians of the West, during which time I have had unlimited opportunities to study their habits and character; to observe the condition of their environments, and to formulate ideas in regard to their civilization and progress.

For many generations the Cheyenne and Arapahoes occupied that vast region of the Western plains bounded on the north by the Platte River in Nebraska, on the west by the Rocky Mountains, on the south by the Cimarron River in the Indian Territory to its junction with the Arkansas River, and thence north on the east to the junction of the North and South Plattes. Over this region they held undisputed possession until 1867, when by the terms of the treaty made near Fort Larned, Kans., they agreed to accept as a reservation about four million acres of land, within the limits of the Indian Territory, in what has been commonly known as the Cherokee Strip, but which a few years later they exchanged for a reservation of about the same area lying south of the Cimarron River, which was set apart for them by an Executive order.

In 1891, by an agreement made with the commissioners appointed for that purpose, they accepted allotments of land in severalty, and disposed of the remainder of their reservation to the Government for about 40 cents per acre, which amounted, in the aggregate, to \$1,500,000. Of this amount \$500,000 was paid out to them in cash, while the remainder is held in trust in the United States Treasury, drawing interest at the rate of 5 per cent.

On the 22d day of April, 1891, their reservation was thrown open to white settlement; and on that date, at noon, 40,000 people rushed into it, eagerly intent on securing homesteads for themselves, in some instances unmindful of the rights of the Indians, who had practically been coerced into the relinquishment of all their lands, except 160 acres for each individual. Imagine, if you can, the feelings of these Indians, who had been accustomed to believe that all this land was theirs, to have and to hold for all future time. It was enough to fill them with terror, and to make them avoid contact with the white man. The feeling on the part of the white settlers at that time was that the Indians had been given a privilege that they were not entitled to, and that in consequence they had got all the best of the land, and they had to take what was left. We have to combat this inimical feeling on the part of the white people of Oklahoma, but by the use of tact we have managed to conduct the affairs of the agency without friction, and in a great measure to break down this prejudice. The people are beginning to learn that the Indians have rights which they must respect. The Indians have lost, in a great measure, the fear of the white people, and to-day they are living peaceably side by side with their white neighbors, occupying adjoining farms and engaged in their cultivation, and coming into daily contact with them, while the object lessons taught by the white people have been of the greatest benefit to them.

I was detailed by the President in July, 1893, to act as agent for these Indians. Prior to that date I had been for eight years stationed at Fort Reno, Okla., a military post located within their reservation, during which time I was a quiet observer of their habits, customs, and disposition. They had up to this date shown no inclination to locate in permanent homes, or to establish residence on their allotments, but still kept up their nomadic habits, living here and there wherever their inclination led them. They occupied large camps and villages, where idleness, vice, and superstition prevailed; where there was no identity of individual interest, and where property of all kinds was held in common. The influence of old chiefs and tribal government militated against any progressive measure; no innovations tending to an improved condition could be introduced with any prospect of success, and the influence of their agent was in consequence nullified by the conditions that prevailed. I at once set about the inauguration of a system tending to the gradual elevation of these people from their barbarous condition.

Appropriations by Congress had been made since 1867, from which these Indians had been regularly fed with rations, while their treaty provided that they should be furnished with clothing to the amount of \$12,000, and farming implements to the value of \$20,000, which had been issued annually for twenty-five years. Evidently they had been lost, destroyed, stolen, or sold to the white people for what they would bring. In some of my tours around the reservation I found plows hanging up in trees, and other articles seclused in places where they felt they were secure from the white man's intrusion.

To this date they had been living in the same way in which they had always lived, maintaining their tribal relations and the old-time customs that had existed from time immemorial. Clearly in my mind that condition ought not to continue, and after careful consideration I submitted plans to the Department for its approval, and suggested that these Indians be placed on their allotments and compelled to live there. They were at the time living in large camps and villages. Allotments of land in severalty had brought about no change for the better in their condition. The chiefs held undisputed sway; the people recognized their authority, and could not be induced to exercise independent thought or action. I realized, if the chiefs were allowed to have their own way, that no appreciable progress could be made in the development of these people; so it was directed that within a limited time all of these large camps should be broken up, and that the Indians should locate on their

allotments. They came to me and wanted to council, and said they did not know where their allotments were; and that if they were separated, they would become a prey for the white people, who would overrun their land and take away their stock. This was but a natural feeling, and caused a modification of the order to be made, by which four families might live together, whose allotments were contiguous, in order that they might be helpful to each other in resisting the encroachment of the white men, and aid each other in the conduct of their farming operations. Some were willing and some were coerced into making settlement upon their allotments. They would say, "We are Indians; we can not become like white people in a day." I showed them that as little children learned to creep, to stand, to walk, to run, that they might gradually learn to adopt the white man's way.

Success has finally crowned our efforts to segregate these people, and to-day we have three-fourths of the 3,100 Indians of that agency living in permanent homes upon their allotments. I submit whether this is not evidence of what may be accomplished along the same lines within the next ten or twelve years. I believe the right way to begin the civilization of the Indian is to allot them lands in severalty as soon as possible, wherever they own agricultural lands from which they can derive their own support. If you wait until the reservation Indian is ready for allotment, that time will not come in the next one hundred years.

Experience teaches that the Indian is much like a child; he needs to be controlled by superior will power, and instead of allowing him to elect what he should do, he must be dictated to and required to conform to the methods instituted for his welfare and progress.

For twenty-nine years these Indians have been fed and clothed by a generous Government. Their treaty will expire at the end of the present fiscal year, and yet I can not state that they will be able to take care of themselves and live without further assistance from the Government. Their present condition, brought about by the adoption of progressive measures, leads to the conclusion that they will in time make good citizens.

Under the care of good agents, and instruction of efficient employees, they will soon become self-supporting.

When I took charge of them they were what is commonly termed "blanket Indians," and depended entirely upon the Government for support. They spent their time chiefly in going and returning from the agency to draw rations. Having no permanent homes they were continually on the move. To this habit may be traced their great falling off in numbers; once powerful tribes, they have been decimated by disease and death.

Since they have been localized in permanent homes they have increased in numbers; they no longer travel long distances for their rations, but are supplied in the farming districts in which their allotments are located. They go and come when necessary, but with the knowledge of the farmers of the districts, who exercise surveillance over them. It is their duty to report all violations of local laws, all depredations of whites, and all cases of trespass; to secure necessary evidence to convict timber thieves and whisky peddlers; to adjust all matters of dispute between whites and Indians; to report all violations of the marriage law; to report all able-bodied Indians who refuse or neglect to labor for their own support, as well as those who obstinately refuse to live upon their allotments, or who counsel opposition to the Government and the methods employed for their civilization. All such are deprived of rations and gratuitous issues until they change their habits for the better. District farmers make monthly reports of the progress of the Indians of their district; they report all births, deaths, marriages, and divorces; they are required to keep a farm book, which constitutes a permanent record of the district. This record serves to exhibit the progress made by each family from year to year. It shows the improvements made upon each allotment, the amount contributed by the Government, and what was supplied by the proceeds of their own labor; how much land has been under cultivation in each year, and what crops were gathered from the same; the number of domestic animals owned by each family, as well as a list of all personal property.

All able-bodied Indians are required to work either for themselves or for others. During this season large numbers of these Indians have been employed by white people to pick cotton; others have been employed in cutting and hauling wood required for the agency and schools. The majority of them have individual farms, which during the past season have produced fairly good crops of corn, Kaffir corn, sorghum, and cotton.

I quote from the local papers the following:

"Standing Bird, a Cheyenne, who was a blanket Indian five years ago, has this year raised and dug 30 bushels of Irish potatoes, has good fields of corn and Kaffir corn, and has 4 acres of the finest cotton in Custer County."

"The Indian is surely developing into a farmer. Saturday morning thirty-three Indians from Seger Colony came into town in one string, loaded with wheat, cotton,

and wool of their own raising, which they sold in El Reno. The head of the procession reached the mills before the rear end had crossed Russell street. The outfit was under the charge of J. H. Seger, the founder of the colony. In the evening the caravan started on their homeward journey laden with lumber and provisions. By the way, Mr. Seger is one of the few men that can get the Indian to do the work of a white man."

"*Indians as cotton pickers:* Last week Mr. Seger thought of a useful way to supply the Indians with spending money to attend the reunion at Cloud Chief. He started a squad of over a hundred in a cotton patch, paying them the regular price for picking. The Indians took to the work so well that each had soon earned a neat little sum to blow in. They also demonstrated considerable speed, as well as clean and careful picking. Ed. Harra and Paul Goose each picked over 80 pounds of seed cotton in the first three hours. The balance varied in quantity, but as a whole they picked about as much as the same number of white folks would have done with no more experience. Now Indian cotton pickers are in demand. Mr. Seger has no trouble in getting employment for every idle Indian, and the Indians as a rule take to the work, and like the idea of earning a little cash. F. B. Duke now has a squad in his patch picking cotton."

They exhibit as much laudable pride in their individual possessions as their more fortunate white neighbors. With due allowance for their ignorance and inability to comprehend the force and effect of local laws, they are indeed a most law-abiding people. Fewer crimes are committed by them than by the white settlers of the Territory, and to their credit be it said they are more mindful of their pecuniary obligations than their more enlightened white brothers.

They show a desire to adopt civilized habits. The men, as a rule, wear citizen's clothing, which they preserve with care, always keeping one good suit for special occasions; the women cling to the shawl and "squaw dress" as more comfortable for wear while pursuing their daily avocations. They are now relieved of much drudgery and toil once imposed upon them by the male members of the tribe, the burden of the heaviest work being borne, as it should be, by the stronger sex.

Under the progressive measures that have been enforced at this agency many of the old tribal customs have been abrogated, and now it is rarely that forbidden practices are indulged in. They are subservient to the rules and regulations of the Department and the instructions of their agent, and are beginning to recognize the advantages of education for their children. The opposition once made to placing their children in school is fast disappearing.

A rapid advancement has been made among the progressive Indians of this agency, and marked improvement is apparent over their condition of a few years ago. A laudable desire to live in houses, and to adopt the habits of the white man, is becoming more evident. Their desire to live in houses has become so general that proportionately a very limited number could be accommodated during the past year. Seventy-four houses were erected on allotments during the past year, at a total cost of \$6,696 to the Government, to which the sum of \$4,325 was contributed by the Indians out of their own private funds. They are generally two and three room houses, plastered or ceiled, containing 384 square feet of floor space. Some larger houses have been erected by the more progressive ones. All of these houses are now occupied, and a number of them are supplied with all necessary household furniture, and are as comfortable in every way as the most of those occupied by white people.

Through my instrumentality a law was passed at the last session of the Territorial legislature prohibiting further plural marriages or marriage according to Indian custom, and requiring all allotted Indians to take out licenses and marry in the regular way, according to law regulating marriages between whites. At the next session I shall recommend the passage of a law to suppress the practice of "medicine men" among the Indians, who kill far more than they cure. I am satisfied that one-third of the deaths among these Indians can be traced directly to the malpractice of such men; and, besides, they serve to hinder the Indians from resorting to the use of proper remedies prescribed by white physicians.

In addition to the amount annually provided for by treaty, \$90,000 was appropriated by Congress for the year ending June 30, 1898, for the civilization and support of these Indians. From this fund all their necessary wants are supplied. It is expended under the direction of the honorable Secretary of the Interior for the purchase of wagons, farming implements, improvements on allotments, and payment of salaries to necessary employees. It remains to be seen what provision Congress will make for them for the next fiscal year. They can not as yet be considered self-supporting, and should still receive aid from the Government in a limited way. By making gratuitous issues a reward for labor performed, they can be induced to work for their own support. Old people who can not work must be provided for, but all others should be required to labor for their own subsistence.

Educated Indians are employed in all positions where found competent, and, as a result, many of them are employed at the agency and in the several schools. Ample

facilities are being provided for the education of all children of school age whose attendance is made compulsory. It is only by the education of the rising generation that the best results can be obtained for the Indian race. All other measures adopted for their civilization are simply auxiliaries in a subordinate degree. There is a great need among them for additional farmers and field matrons; at present there are only three of the latter provided for the 3,100 allotted Indians of this agency. Field matrons are needed to instruct women in household duties, in cooking, in the preparation of food, in cutting and fitting of clothing, in cleanliness of person and premises, in caring for the sick, and hygienic methods.

When it is remembered that the Cheyenne and Arapahoe Indians were wild, savage Indians, rendering life and property of the early settlers of western Kansas, Nebraska, and Colorado at all times unsafe, their present peaceable, quiet disposition and compliance with the local laws enacted for the government of civilized people incites surprise and wonder. A little more than a decade ago they were on the warpath; only six years ago they were allotted lands in severalty. Does not the progress made by them in this short period indicate promise of still greater advancement in the near future? Does this not incite the hope for the redemption of this one-time barbarous people from their savage life and their elevation to a higher plane of civilization, and their ultimate adoption as good citizens, contributing their share to the revenues of the State and aiding in the making of laws to which they will yield ready obedience? Let us trust that this is not a vain hope. Individually, I believe it to be well within the range of possibility.

Q. (By the CHAIR.) Are those rations issued under treaty?

Major WOODSON. No; and the practice of making indiscriminate issue of rations is very detrimental. They have been so long accustomed to receiving rations that they think they are entitled to them, and no amount of argument or proof would convince them that they are not entitled to rations. I determined to change the method of issuing rations. For many years the beef had been issued on the hoof. As the cattle came out of the corral the Indians would chase them over the prairie, and sometimes after a long run they would shoot them down; and while they were bleeding and still alive they would cut out their tongues. The family would then gather round and skin and cut up the creature while it was yet warm, eating choice pieces of the meat reeking with blood. This custom has been witnessed by a great many people, some of whom are here present. Such a barbarous custom should have been done away with long ago. I suggested the policy of issuing the beef from the block. It was objected to on account of expense; but I showed that the hides would pay all the expense of butchering the cattle, and I was authorized to make the change. I have now a butcher's shop in every farming district, and the meat is properly dressed and hung up to cool before it is issued, while each individual gets the proper share. At first I was met by the objections that they would not take it in that way, but I said, "I don't care whether you take it or not; if you don't take it, I'll not kill it." Prior to issuing I required the farmer to furnish me with a list of the names of those Indians who would willingly accept their beef in this way, and saw that there was only a sufficient number of animals killed to supply them. There are now comparatively few left who refuse to take the beef in this way. The objections came from the so-called chiefs, but I do not recognize any such persons as chiefs among allotted Indians. Though they would not take their beef that way, they did not hesitate to share what was issued to others—feeding upon their relatives, though refusing it for themselves.

Hon. H. L. DAWES. How do the Oklahoma authorities treat these allottees?

Major WOODSON. My relations with the civil authorities have been exceedingly pleasant. We have been fortunate in having on the bench men who had the interest of the Indian at heart, and in every instance they have protected the Indians in their rights. We have Oklahoma juries that sometimes fail to convict their neighbors, but in the matter of the protection of the Indians the courts have been very favorable. In the matter of the whisky peddlers, they have sent a number to the penitentiary. Notwithstanding the unlimited opportunities that these Indians have for liquor all over the country, there is scarcely ever a case of drunkenness among them. Last week by permission of the Department I selected one hundred Indians to visit Topeka, Kans., and take part in the fall festival at that place. They were taken from the different districts as a reward for good behavior, for it was thought that it would be an education to them. They all went, with their women and children. The railroad authorities generously furnished cars to Topeka. The Indians took part in the festival, and entered into everything with interest and zeal, and there was not a single case of drunkenness among those hundred Indians.

Mr. DAWES. What was the rumor about these Indians having their land overtaxed?

Major WOODSON. The Indians of this reservation generally have never paid taxes. They have been assessed in former years, but the Government enjoined the civil authorities from collecting the tax, because they were improperly assessed, and none have ever been collected up to date. The Indians hold that when the com-

mission bought the land they said there would be no taxes for twenty-five years. I have my doubts whether they would have accepted allotment had they known they were to be taxed.

Miss Anna B. Scoville was invited to speak.

Miss SCOVILLE. Since my vacation in the homes of my students the psychology of our work has appealed to me much more than formerly. From the free talk with my students about their homes and past life I have become strongly convinced on two points, which, if you will allow me, I will tell you about.

In the first place I feel that, with the arrogance of civilization, we have rejected too much the Indian's life, and that his past is the only foundation on which his future can stand; that is, that the child's first dozen years must always be a strong factor in his life and all work that ignores them is superficial.

For instance, one of my students is a boy born a wild Indian, whose early memories are of the warpath and dance. As long as I took it for granted that his past was the same as ours in custom and belief he kept it carefully covered; now he comes frankly with the superstitions and fears he was born and bred in and asks me to explain them. My eyes are open, and I see that when a boy tells me he does not believe in ghosts and magic he is fooling me. No man brought up to those great mysterious dances, those juggler's miracles, so debasing and yet so marvelous, can be free of them in three or four years. This boy said of the dances: "Some days I don't believe them at all and then I turn right over again." It is true, for, while his reason rejects them, yet they are with him, just as our childish days are always with us. In the buffalo dance he has seen the medicine man dress in a buffalo skin and dance, and he has seen a man shoot him twice through with arrows, so that the blood ran out, and he fell down dying, but when the sacred pipe bearers blew smoke upon him he rose up cured, and at the end of the dance showed the fresh-healed scars to the worshippers. "And, Miss Scoville, I saw that with my own eyes," he finished. Of course I frankly told him that I could not believe, but that I saw he could not help believing; that all nations had had the craft of magic, and reminded him that Salem witchcraft showed what the whites had believed two hundred years ago, and that he could see that superstitious fear must be controlled, because it made us low and cruel.

Of a college-bred man who was educated a pagan I asked the question, "How does the religion of your fathers affect you now?" With some embarrassment he replied, "About as much as Jonah." And that was true; it influences, but does not govern him.

From watching and working with many of these young people I am assured that neither church nor school can or should try to make the Indian a white man, but that their work is to set him free to grow; that we must redeem the best of his own life; that any help we give him must be deeply planted and slow of growth, if we would not work for artificiality and hypocrisy; and that whenever we disregard this primal element of thought in the children we teach, our education, our civilization, and our Christianity will be only a surface shell, which, like thin ice, may look well, but is sure to break through to the deep water of pagan savagery.

My second thought depends on this first, and is, that to truly teach him we must go halfway. Unless we are wise enough and broad enough to give respectful consideration to what he believes, we need not expect him to bring it out before us. And as long as he does not trust us enough to speak frankly, we are building without foundation. How shall we establish this point of contact unless we are willing to live among them on the same plan by which college settlements are established in our cities? Take, for example, the Winnebagoes: Dr. Hailmann says he can not send their own children back there because the old life is so strong that they can not resist, and Dr. Hailmann knows what he is talking about.

A young Winnebago, who carries the burden of his tribe on his heart, says: "They have tried to civilize my people, but they have never converted them; and until there is a living church there I can not trust my sisters at home," and sends them away from him. And yet I can count a successful teacher, a successful artist, and four or five bright, young people among the educated Winnebagoes. Is there no one who will go there and live, not for church, or school, or Government, but for all three, and bring home these young people, and form not a college settlement, but a Christian settlement, that shall be a nucleus for a purer, higher life for old and young?

General WHITTLESEY. I neglected to state that of the \$2,631,771.35 appropriated by the Government for Indian schools for the current year not one dollar comes from any Indian funds or from the interest of any funds. It is a free gift from the Government that is from us, the people of the United States.

Mr. SMILEY. Many of the things which Mr. Leupp has said I heartily approve of, but I am desperately afraid that in having a separate Indian Bureau we should get something that would be permanent. I want to get rid of the Indian Bureau as soon as possible, and let the Indians become citizens, and trust them to work out their

own destiny. Then if we should get a bad man in a permanent office, where are we? If we get a man who is going to put his henchmen in and make political appointments entirely, where are we? It would be worse than Tammany. But I think the department or subbureau in the office of the Secretary of the Interior ought to be abolished. I do not see any reason why the Secretary of the Interior can not receive the report of the Commissioner of Indian Affairs and treat it as he does the report of the Commissioner of Pensions—accept his conclusions and indorse them the same as he does the reports of other Commissioners. It would save him a great deal of trouble, and several successive Secretaries have told me that the Indian Department gives them more trouble than any other, because the problem varies from day to day. The Secretary of the Interior can make this change if he wishes to. Oh, if we could only persuade him. He has fifteen or twenty men in that subdivision, and they will fight hard against it; but I think the change should be made, and the Commissioner of Indian Affairs' report should be final.

Mr. WELSH. I want to say a word about the work being done in many instances by lonely missionaries in the field and the necessity of backing them up in their efforts. I have been tremendously impressed with the valuable and interesting work accomplished by some of those women to whom reference has been made—women like Mrs. Eldridge and Miss Disette. I have been in correspondence with the latter, and have been struck by the intelligence and admirable good sense of her letters. There she was, living among those Zuñis, and carrying on her work amidst many discouragements, but rendering great aid to those connected with the work among those Indians. I happen to know that she was connected with an awful problem in preventing those Indians from dragging back young girls whom she was trying to rescue. It was with extreme difficulty that she did it. If a few friends here at home would rally around such people and give them a little moral sympathy, and would bring their influence to bear at Washington to remove some of their difficulties, and would in addition give these missionaries money for their work, I think admirable things might be accomplished. I want to bear my testimony to the splendid heroism they are showing and to the practical qualities they are bringing to their work. If we at home would put ourselves into this relation with them and exercise our imagination a little, we should be amply repaid for any efforts we might make in their behalf. This is a practical thought, and I believe it can be worked out with beneficial results.

Miss ANNA L. DAWES. That we may be "doers of the word, and not hearers only," I suggest that the bishop or other persons give us the names of missionaries for whom we might do this friendly service.

Rev. A. E. Tead, of Boston, was asked for a few words.

Mr. TEAD. We want to remember that it means a change of an ideal in changing these people. We must remember how long it took to change our own individual ideal, our life thought. How much longer must it take one who has come down through all those years of paganism! How much longer to change a whole race! It is easy in a few moments to take a handful of clay and mold it over. It takes longer to whittle out a piece of pine to the shape in your mind; still longer to hammer out the granite; still longer, weeks of hard labor, to polish the diamond. How much time must it take to change the whole conception of life of the human soul—a soul that has come down with all the associations that have not been helpful. Therefore let us remember this. Then, too, we must remember the sentiment of this country—how much there is against this work. The consciousness of human brotherhood is a grace that has taken a long time to find its way into the hearts and practice of the Christian world. As I think of the words of Peter, where he gives us the wonderful cluster of graces—of faith and strength, and patience and godliness, and the crowning one of brotherly kindness, I remember that there have been eras in the church of faith, and strength, and patience. But how long it has taken the world, and the church even, to get up to that high grace of brotherhood! That is what we have to contend with in this work and in every kind of work that means the lifting up of our brother man.

I am glad to be here with the people who have done so much for the elevation of the Indian—my brother, our brother. I think of the vision of Ezekiel, where the river flowed out of the mountain, and everything lived that was touched by its stream. And I think of the stream, the great river of influence, that has gone out from this cluster of hills over our land, and how much good that river of influence has accomplished in this world.

President MESERVE. Since 1889 I have been pretty familiar with the entire Cheyenne and Arrapahoe Reservation, and I can bear testimony from a recent visit to the practical measures that have been inaugurated and carried out.

Mr. WISTAR. I realize from visiting missionaries that they may be helped greatly by their friends at home. If a letter from this conference could be sent to the missionaries in the field, it might mean a great deal to them in giving them strength of heart.

Mr. SMILEY. General Whittlesey will send the report of the Board of Indian Commissioners to anyone who will give residence and name. That covers the proceedings of the Washington meeting as well as of this one.

Dr. RYDER. I was interested in what was said by Mr. Welah. I have in mind Miss Dora B. Dodge, in Blue Cloud's village, on Grand River. She has built up a wonderful work absolutely alone; not a missionary with her. She is almost broken down in health. The pressure of paganism upon a woman alone in a field like that is almost unendurable. And I want to say to you, if you write to people like that do not expect any letters in return. It is too much to ask of them in their busy life. Write to them by all means, but do not ask them to write to you. And when you write never suggest problems or difficulties. Always present the hopeful side. Lift them up with the buoyancy of your own hope, and your belief that Jesus Christ came to save the red man just as truly as the white man. Let them feel that you are thinking of them and praying for them, and that you believe these red men are going to be lifted up into divine citizenship and fellowship with the sons of God.

Miss IVES. Connecticut supports one woman at Fort Hall. She is doing beautiful work, and the only religious training the Indians receive there comes from her. She has been there ten years, and her work is beginning to show good results. She has in her home seven little Indian girls who go to the day school. She goes about among the sick and poor Indians, and shows a truly sisterly spirit. Her home is a center of light among the Bannocks and Shoshones. We have also a farmer teaching practical farming there.

Dr. J. G. MERRILL, Portland, Me. I am glad to be here, and I am happy to think that if it had not been for Maine there would not have been such a thing as this conference, for Mr. Smiley was born there. For a good many years I have looked on this conference as the embodiment of the conscience of the Christian and patriotic people of the United States on the Indian question. This is a materialistic age, and it is difficult to get men and women to use their consciences, as well as to make money, and get place and power; and if there is such a place as Mohonk, where the conscience can be cultivated, we ought to be glad. This conference stands for emotion and for intelligence, and I am delighted to find all my hopes realized as I come here for the first time.

Dr. SHELTON. A few years ago the question of allotment came up, and we were told that it was impracticable; that we never could get a system of allotments. This morning we are told that nearly sixty thousand have been made, and it hardly causes a ripple. Last year there was discussion as to whether it would be possible to get legislation that would enable us to suppress the liquor traffic among Indians. We were told that it would be unconstitutional, and that the courts would throw it out. To-day we are told that an act has been passed and convictions made under it. We scarcely realize the long step that has been taken. But a short time ago I was in Oklahoma, and I went into that section of country which Major Woodson has since taken charge of. I was told that the land had been allotted, but in that long drive of three days only one sign of cultivation did I find. That was a patch in which some Indian had planted potatoes, though they showed no evidence that he had ever been there after they were planted. Major Woodson's report shows that there has been tremendous advance in that direction. Such reports should make us feel that we can go forward and undertake anything.

Mr. J. W. DAVIS. Having had acquaintance with the mission work at Fort Hall, I feel it due to the women of Connecticut to express my congratulations on the results, and for the patience of the Connecticut association in continuing that work. I was privileged to go there and study the field before the person who went—who gave them the final recommendation for the starting of a mission there—and then things were most forbidding. The old paganism was set rigidly in opposition to anything that should come in to change their habits. But quietly the women's patience and perseverance have begun to bear fruit. They are seeing their reward in the changed character of the Indians, and in that they find their reward for all their labor.

President SEELYE, Smith College. I am deeply impressed by the contrast between the statements made here this morning and those made last Sunday at a memorial service for David Brainerd, held at Northampton. It is one hundred and fifty years since his death there, the 9th of October, at the house of Jonathan Edwards, to whose daughter he was betrothed. He was buried October 11, with great lamentation.

He has sometimes been called the first apostle to the Indians. That epithet, as you know, is not correct. There were earlier apostles to the Indians, both Protestant and Catholic. He might be called, perhaps, the first missionary to the Indians who was sent out by any organized society, for I do not remember any other missionary who was sent to them before Brainerd by the English Mission Society. Contrast the work which he did with what is now being done. Contrast the spirit which inspired Brainerd with the spirit our missionaries now manifest. He worked for four years with great enthusiasm, but between Brainerd and the Indians there was very little real human sympathy, except the sympathy of a Christian man speaking,

as he felt, to dying souls in danger of lasting perdition. After he had preached he withdrew to the solitary hut which he had built a mile distant from their wigwams, where he lived the life of a recluse, holding little intercourse with those whom he sought to save. He did, indeed, a grand work by his example of Christian faith and heroism, and it became the seed of the magnificent results presented to us this morning. His work, however, excited comparatively little sympathy among Christian people then, and made little impression upon the Indian tribes. To-day we hear that over 22,000 Indian children are in school, in daily intimate fellowship with educated teachers, and that nearly sixty thousand have received allotments of land in severalty, with the prospect of soon receiving the privileges of American citizenship. We have had reports of brave men and women making their homes in our Indian reservations, who are doing better work than ever Brainerd did, glorious as that was a hundred and fifty years ago. Surely we have the greatest cause for encouragement, and far greater cause than any statistics can give, because the spirit that animated David Brainerd is still animating his successors, the spirit of the Christ, who said, "I am He that liveth, and was dead; and, behold, I am alive forevermore, and have the keys of hell and of death." That is a great word, "forevermore." The missionaries may go and preach, and die; but if the love of Christ is forevermore, and he has the keys of hell and of death, what force of paganism can finally resist him?

Adjourned at 1 p. m.

SECOND SESSION.

WEDNESDAY NIGHT, *October 13.*

The conference was called to order by the president at 8 p. m.

CURRENT ACHIEVEMENTS AND FRESH HOPES IN INDIAN EDUCATION.

[By Dr. W. N. Hailmann.]

MR. CHAIRMAN, FRIENDS: In presenting this subject to you it will be necessary for me to select a few striking points from many fields of interest. My talk, therefore, does not claim by any means to be a complete summing up of the various achievements in the work of Indian education, nor of all the fresh hopes. Nor is it always possible for me to distinguish between the achievement and the hope, inasmuch as none of the achievements are complete, and perhaps only a few of the hopes are clearly crystalized.

It was said this morning that the work of Indian education must of necessity be a slow growth; it can not be a healthy growth without being slow. Yet it need not be discouragingly slow. It should grow, perhaps, in the same sure way in which the beautiful evolution of Lake Mohonk has been the growth of many years. It should be a growth which studies the meaning of Indian life, discovers its tendencies, guesses its purposes, and helps these purposes to develop themselves in the lines which, to us, seem good. Thus Mr. Smiley guessed, as it were, the purposes of nature in this beautiful spot and helped them to become clearly revealed; then nature, in her turn, rewarded him for his loving effort, and every rock and crevice, every tree and shrub gratefully lent itself to his higher, more humane, and more intelligent aim.

In the first place, there is much fresh hope in the readiness with which the new administration has entered into certain plans of the Indian office, as formulated within the last few years. It has granted to the Indian office an increased force of supervisors. Instead of three, we shall have five; each will be assigned to a certain district, and will practically have charge of the educational work in his district. The supervisor, hereafter, can go from school to school, again and again, in the course of a year; he can see to it that the directions which he may give to the schools are properly carried out, that shortcomings are corrected promptly, and before they assume proportions almost beyond the reach of remedy. In this way we have reason to hope that more effective work will be done in the next few years.

This will, in some measure, assist us in securing more compact organization throughout the service, more particularly in the relations among the different schools. It is true much has been achieved in this direction; jealousies and envies among the different schools, and the various kinds of schools, have practically ceased. The day school is recognized now by all the factors of the service as an important element of success. The child in the day school may not learn how to read and write and speak the English language as quickly as he would in a boarding school; but

the day school is in direct contact with the Indian families upon the reservation, and, in a measure, every lesson is given, not only to the child, but to the family of which the child is a member. This has become clearly recognized by the service as a whole, and I look upon this as a great achievement.

Again, the boarding school upon the reservation no longer looks upon itself as a rival of the nonreservation boarding school or industrial training school. It has learned to find its proudest success in the number of Indian youth whom it can transfer, well prepared and equipped, to the more advanced institutions. During the last year, in consequence of this, there was a loss of attendance in the reservation boarding schools; but there has been more than a corresponding gain of attendance in the nonreservation boarding schools. The superintendents of the reservation boarding schools had made it a point to transfer the older children to these larger institutions, instead, as heretofore, of keeping them back for the sake of detailing them as helpers in the dormitories, laundries, or kitchens, upon the farms, and in the workshops. This may entail upon the Government the necessity of giving more paid help in these institutions; but the seeming loss is a real gain.

In many instances there existed until the last year a kind of grab game among superintendents of nonreservation schools. They sent their agents to all the different reservations, and each pressed his wares, and labored to underestimate the wares of his competitors. This had a disintegrating tendency. By the new plan which the last administration formulated, and which the new administration has not only cheerfully adopted, but concluded to carry out strictly, this will cease. The transfers will be made by the Indian Office through its force of supervisors, and all unseemly competition will come to an end. It is impossible for us to estimate fully the value of this for the Indian work as a whole. If all the schools in the service work together, each recognizing the value of all the others, each recognizing modestly its own value, and all working toward a common end, without jealousy, without envy, the beneficial results must be great.

In the individual school the organization is becoming more compact. The superintendent is ceasing to be the man who attends to all things personally; he has learned in many schools, and is learning in all, to trust his subordinate officials; to give to the physician, the farmer, the matron, the principal teacher, full control each of his own department, and to reserve his own power for the systematic coordination of all these departments in helpful efforts toward achieving the aim of the institution as a whole.

There has been commendable gain, particularly during the past two years, in coordinating class-room work with industrial work. Until this year, however, the efforts to secure this coordination were all made from the outside, as it were; it was not possible to do aught more. Meetings were held between the industrial teachers and the class-room teachers, where the industrial teachers taught the others what they do upon the farm or in the workshop, what implements are used, what crops are aimed at, and how these crops are secured. The class-room teacher then could use these data in the work of arithmetic and language, in the themes and illustrations. Wherever this was done it had a salutary effect. It connected the instruction work with the industrial work, with the purpose work, and with the achieving work of the institution.

In our common schools we are just becoming aware that individual teaching alone is not enough, but that we must, in a measure, instruct the race. Now, instruction—mere knowledge as such—does not reach the heredity of man; it is the purposes of his heart and the achievements of his hand that reach his heredity. What I merely know dies with me; but that which I aspire to, that which fills my heart with hope, and that which I accomplish with my hand, that I transmit, in a measure, to my children. In the connection of the industrial work, which lies on the purpose side and on the achievement side of life, with the instruction work, we make the individual, therefore, helpful in the development of the race. In Indian work this consideration is, perhaps, even more important than in our ordinary common schools; because, in the former, society and environment do not, as in the case of the white child, take charge in large measure of the purpose development of the child.

Now, moreover, we are learning in the Indian schools to approach this problem not only by outside measures, but from the inside, as it were, by changes or improvements in our courses of study. There are certain branches of study that lie much nearer to the purpose and achievement side of education than others. In industrial work nearly every problem that comes to us is primarily a problem of geometry. The carpenter, in planning a chair, plans the chair upon geometrical considerations; the builder, in planning the erection of a house, makes his plans upon considerations of geometry. The shoemaker in planning a shoe, the tailor in planning a suit, the seamstress in planning a dress, are geometers. Then they go to work with the material: The carpenter draws his plan out of wood; the builder draws his plan out of the building material; the shoemaker draws his shoe out of leather; the

seamstress draws the dress out of the dress goods which she uses. Industrial work is throughout the practical application of geometry and drawing. On this account the Indian school is gradually learning to pay increased attention to geometry and drawing.

It is an error in our common-school work that form work, or geometry, is assigned to the higher grades; it would be much better if it were commenced earlier, and if much more time were given to it. In the Indian schools the desirability of this is still greater, for the reasons which I have already assigned, and for the additional reason that to the Indian child we must first give that industrial basis, that control of the materials of his environment, on the foundation of which alone he can gradually learn to appreciate and understand the life attitude and literature of the Anglo-Saxon race.

Again, science is of much importance. The laws of physics and chemistry, the laws of motion, must be brought to the child at an early date. In such studies much apparatus is not needed; and some of us in the Indian schools are learning to make our own apparatus, developing thereby much interest among the children and much heredity development as well.

Someone has beautifully said to-day that it is necessary to give to the Indian child new ideals. These ideals we aim to give him on the industrial side; thereby we turn his being in another direction. We change his heredity, suppressing in it what would be an injury to him, and developing those things which will be to him a help in the new civilization.

Much, too, has been made of ornamentation. This I consider of extremely high value. The love of beauty is impossible without concurrent love of truth with reference to the laws that control the material which he uses, and without the love of suitableness, which is the essential of goodness. Our dining rooms are getting to be really home dining rooms; our dormitories are beginning to be home dormitories; our schoolrooms are beginning to look beautiful under the skillful hands of the children, not by putting up gifts or things which the teacher may have made or contributed, but by placing upon the walls and blackboards and tables things which they have found or selected or made. This ornamentation, too, is beginning to be a social ornamentation—not fragmentary, whimsical—each one contributing what he chooses and placing it where he pleases, but the whole matter in the hands of a committee of the children, that committee using whatever is brought and distributing it according to a unified plan. This develops in the children the sense of social responsibility and the sense of social gratitude, which are of immense value in their development. The value of the ornamentation of the dormitory, for instance, can hardly be underestimated. When the dormitory is a mere sleeping room, it is not much of a civilizer. But when it is not only clean but beautiful, when there are little mottoes, little pictures, here and there, when the whole dormitory makes upon the child as he enters the impression of a symmetrical, rhythmic whole, it almost serves the purpose of a prayer as he retires and again as he awakes from his sleep.

In the evening hour the schools have made much gain. In the majority of schools it was at one time customary to use the evening hour simply as a study hour, and this was always a more or less perfunctory occasion, in which the children learned much hypocrisy, as they would fix their eyes upon their books and pretend to study while their thoughts were far away. Now this is being changed. Only those children study who need to study; and comparatively few need this if the school otherwise does its duty. The other children use the evening hour for the sake of applying their lessons in a helpful way to social enjoyments and mutual social uplifting. There are songs and recitations; stories are read by the teacher, or, more frequently, told. Little children make reports of things which they have seen, or which they were asked to look up. There is some drawing, especially in those schools where now the electric lights have been introduced. There are games; there are little occasions for training the children in the amenities of social life. And all this is having a very happy influence upon their heart development. It is to them a moral training which is really invaluable. And as they find that what they do in the schoolroom will make them more helpful companions in the evening, it is having a most salutary effect, by reaction, upon the work of the schoolroom. In the larger schools clubs and associations are being formed. We have King's Daughters, Y. M. C. A.'s, literary clubs, clubs for a variety of purposes; and the matter is managed by the more skillful superintendents in such a way that every child can take part in several of these clubs.

Another hopeful achievement is found in the alacrity with which the new administration has adopted the policy formulated during the last two years with reference to better attention to sanitary requirements, and to requirements of good taste in the erection of school buildings. New school buildings are not only models in the way of sanitary construction, but are also models of good taste, and all this without much increase in expenditure. The kerosene lamp has gone, and the electric light

or the gasoline gas has come to stay. I have no doubt that this work will go on so well that in three or four years we shall not find kerosene in a single one of these schools. The same is true of heating. The stove is going, and steam heating is coming to stay. New schools are heated by steam, and in many of the older ones steam heating is being introduced. This has a very salutary effect upon the health of the children. The bath tub is going, and the Government is substituting therefor the more hygienic and more thoroughly cleansing needle bath or rain bath. For proper use a bath tub must be scrubbed every time a bath has been taken, and in an institution this is impracticable; therefore it communicates disease from child to child.

Much good has come also to the schools with the civil-service reform. A few statistics in this direction will prove my assertion. The civil-service rules were introduced into the Indian-school service in March, 1892, and included at that time superintendents, matrons, and teachers. During the period from 1888 to 1892 we had no civil service. In 1888 there were in the service 92 superintendents; of this number there remained in 1892 12 or 13 per cent. In 1892 there were in the service 105 superintendents; of this number there remained in 1896 25 per cent, which is a gain of 12 per cent. In the matrons' lists there was a gain of 4 per cent, and in the teachers' lists a gain of 18 per cent in the period between 1892 and 1896, as compared with the years 1888-1892. In 1888, at the Haskell Institute, there were 42 employees receiving \$400 per annum and over; in 1892 there remained 5 of these, or 12 per cent of 45 employees in 1892; there remained in 1896 19, or 45 per cent, a gain of 33 per cent. At Grand Junction there was for the same period a gain of 36 per cent; at Fort Yuma, a gain of 13 per cent; at Keams Canyon, a gain of 17 per cent; at Chilocco, a gain of 10 per cent; and so on throughout the schools, with very few exceptions, there is a gain for the civil service period, as compared with what is sometimes technically called the spoils period.

Again, in 1892, there were at Carlisle 52 employees; of those, 21 were in the classified service, or under civil-service rules, and 31 in the unclassified service, or not under these rules. Of these there were missing in 1896 in the classified service 14, and in the unclassified service 20. Thus there were 38 per cent of the classified force out of the service, and of the unclassified employees 58 per cent, which shows an advantage in favor of the classified service of 20 per cent. In Haskell there was a percentage of 29 in favor of the classified service, at Chilocco 40 per cent, and at Genoa 45 per cent, and so on throughout the schools. That is, the classified service was much safer in its tenure than the unclassified.

X I wish also to bring before you the great gain which the schools have made in the employment of Indians in responsible positions. We have now departments in some of our schools for the training of Indians for the work of teaching, and other departments for the training of Indians in clerical work. These departments are sending out young Indians into responsible positions, and the testimony of the schools, with a few exceptions, is that these Indians do as faithful and devoted and permanently effective work as the white employees. They promise us, by the work which they do, that the day is approaching when the Indians themselves will fill, or be competent to fill, all the responsible positions in our Indian schools; when the Indian, consequently, will be self-educating and the Indian problem solved. There are failures among these Indians; but are there not failures among our white employees? Statistics prove, indeed, that failures among the whites are proportionately greater than they are among the Indians. The Indian is slandered when he is said to be lazy. These young people are most industrious and diligent. The Indian is slandered when it is said that he does not persist in work; these Indians do not resign, as a rule, and they are filled with a devotion, with a missionary spirit, which is beautiful to behold.

There are hindrances—many and great—in our work. We need legislation to fix the status of an Indian. We have in our schools many thirty-second-bloods, sixty-fourth-bloods, or whites adopted as Indians; we need legislation to tell us just what an Indian is. We need, to a certain extent, compulsory measures in many of our reservations. We need legislation for the gradual, intelligent emancipation of the Indians who deserve to be emancipated. There is a degree of excessive tutelage of the Indian which should be done away with. We have allotted the Indians, and have said that in twenty-five years they shall be free. Why can not the Indian who is capable of managing his own life be permitted now to do so, without waiting for the fulfillment of that statute? We need the gradual abolition of agencies where the agencies are not needed. Where the agency is not needed, it is always a great hindrance to the development of the schools. It is not human nature to be idle, and when the agent has nothing else to do he must meddle with the school.

I ask you not to become discouraged by difficulties, but to persist in that courage and faith, in that deliberate conviction which you have always shown, that patient righteousness will carry the day in the end.

THE INDIAN TERRITORY.

[By Hon. H. L. Dawes.]

It is with unfeigned reluctance and self-distrust that I attempt at this time to divert your minds from the consideration of the grand achievements and the fresh hopes which have been spread out before you, in the accounts of the work which has been going on, inspired and encouraged by these meetings, for the end of making the Indian a self-supporting citizen of the United States. But I am charged with the duty of attempting to call back your minds from these more inviting fields, and from the tendency to look forward to the end almost in sight, by asking your attention to the fact that 64,000 Indians, one-quarter of all the red men in the land, are excluded from the benefit of all these forces that by your help are lifting the race up to a better life.

Of the \$2,250,000 annually expended by the Government in the education of the Indian, and in shedding light upon his mind and in his heart, not a dollar do these 64,000 Indians receive. In the benefits of the severalty act—the home, the center out of which emanate the life-saving and civilizing processes of mankind—they have no lot or part. The door of citizenship, which to all the rest of the Indians in this land is open, with its opportunities, its hopes, and its incentives, is shut to them.

But this does not by any means state the whole of this problem. There are 250,000 or 300,000 white residents of this Territory. Their future is inextricably blended with the future of these 64,000 Indians. Whatever is their fate is the fate of these 300,000 white citizens of the United States. To whatever condition they go, these white people go also. Is it necessary, therefore, for me to say to you that this is a question demanding your serious consideration at this time, you who are consecrating your efforts to the elevation of a race, not the red men of a locality?

How comes this condition, in the midst of the nation, nearer to the heart of the Republic than any of the Indians over whom you are exercising such a beneficent influence? Why is it that one-quarter of them all are shut out from the benefits of the effort and the work that you have taken upon yourselves? It is because, more than sixty years ago, the Government turned its back upon these people, and turned them over to such fate as might perchance befall them. Whatever effort of civilization, whatever influences of improvement, and advance, and expansion, may be brought by the Government to bear upon others, they go to their fate, whatever it may be, without any help of this Government. The voluntary missionary, it is true, is working, and has accomplished much to save them. But, except for that they have been permitted to go on until to-day they are in a less prosperous and promising condition than they were when Samuel Worcester, the Moses of that people, led them out from the land of bondage into this beautiful country, in which the United States told them to work out their own deliverance. And not only did the United States turn its back upon them, but for a long time it has held that it bound itself always to turn its back to them. And not only have the Indians themselves been made to believe that the United States had abdicated its authority over them, but a large portion of the people of the United States themselves have come to believe that they are under bonds to permit them to go whither they will.

The condition into which they relapsed under this system became so alarming that four years ago Congress created a commission to go down there and accomplish two things, if possible—induce those people to change their government, and also to change the common title by which they held their property. It is a principle well established, and which, when stated, no man has ever felt disposed to dispute, that the United States having created this condition of things was at liberty to change it. Whatever government they have was created by the United States. The Constitution has clothed the Congress of the United States, and the Congress of the United States alone, with power to govern the territory of the United States. The lawmaking power of the United States, and not the treaty-making power, or any other power, has authority under the Constitution to govern the Territories. "Congress shall have power to dispose of and make all needful rules and regulations respecting the territory of the United States," says the Constitution.

That is one proposition. Congress made this anomalous condition of things; then they disposed of the territory—that is, they sold it to these Indians. The other proposition is, that when you have sold a thing you can not take it back, nor can you change the title without the consent of the grantee. The one can be done without their consent, but the other can not. So the duty enjoined upon this commission was to induce these people to change their own title, and to tell them that while Congress has power to change the government Congress desires, and thinks it wiser, that they should change the government, as well as their title, themselves. Nothing doubting that they had the authority, if necessary, to change the government themselves, yet, in deference to the idea that they were bound not to, the President of the United States enjoined upon the commission to do nothing that had not the consent of the Indians themselves.

This commission spent two long years trying to convince these Indians of two things—that a change must, in the nature of things, come inevitably, both in their government and in the holding of their tribal property. But so dense was the conviction in the breasts of these Indians that the United States had bound itself to let them govern themselves as they pleased, and that the United States had not the power to take away their government from them, but that they had just as safe a foe simple in the Government as they had in their lands, that it was like beating against a wall to reason with them. Efforts to persuade them to sit down with this commission and change their own government seemed to be utterly thrown away. The commission returned to the people of the United States, and they discovered that a back fire had been set upon the commission itself. It was said that they were down in the Territory professing great regard for the Indian, but employed by some sinister influence to despoil the Indian of his heritage, and wrench from him his self-government, to preserve which the Government of the United States had pledged itself. So intense had become this suspicion that the commission was thus employed, that the Indian Rights Association, ever anxious to redress any possible grievance of a red man, sent a man down there at its own expense to investigate the conduct of this commission. This man was our friend here, Mr. Meserve, and a great service he rendered us. The result was, the commission was gratified to know the real assurance of the public that the commission was engaged in no such business. I wish to express to him here our great obligation for the services his reports rendered us.

What has been the result? Last year I tried to make it plain that the work the commission was doing was a work not only forced by necessity upon the Government, but justified by all the rules of right and justice. I said, also, that light was breaking in. I thought, and my associates in the commission thought, we began to see that this wall of prejudice and mistaken notion of rights was breaking away. Since that time there have been many cloudy days, many days of discouragement, and much to dishearten the commission. But, on the whole, it has made exceedingly gratifying progress. Since I was here last year three separate agreements, which would once have been called treaties, have been made with different tribes; one with the Choctaws alone; one with the Choctaws and Chickasaws; and within the last week I had the pleasure of sending to the Secretary of the Interior an agreement signed by all the commissioners of the United States and of the Creek Nation, providing for a complete revolution of their entire government.

I wish I had time to describe the method by which these negotiations were carried on; it might help to reveal to you some of the obstacles in the way and the difficulty that beset the path of this commission. The first agreement with the Choctaws, the first that any one of these tribes ever authorized a man to put his name to, had many very wise provisions in it. When we were negotiating it the Choctaw commission was joined by a commission of the Chickasaws, the two tribes owning their land together, and for a while everything went on with the greatest assurance of success. Then it was revealed that the Chickasaw commissioners had not authority to make a final agreement, and therefore, expressing their gratification at their treatment and their personal approval of all that was done, they took reluctant leave of the commissions, and went home after authority, expressing the hope that they would be back in a short time to join in the completion of this agreement. In that we were disappointed; some influences, no one can tell what, kept that commission from joining us.

But the Choctaws had gone so far that it was impossible for them to retreat. They had taken grave responsibility and their life in their hands, and, as a large body of the Choctaw Nation thought, were surrendering their government to a foreign power, but they could not retreat. When it was ready to be signed these Choctaw commissioners begged of the United States commission that they would permit them to go home. They had chosen to treat with us, not in the Territory, but at Fort Smith, Ark., and now they said, "Let us take this home, let us feel the pulse of our people, and if you will meet us in the Territory a week hence we will sign it." They took it home. I had little hope of ever seeing them again. I thought it was an excuse to get away. But I had less confidence in them than they deserved. We met them by appointment at Muskogee, in the Indian Territory, and they gathered round us and said that they were willing to sign that agreement. They had not wanted to surrender their government in a foreign nation, they said; they wanted, if it was to be given up, it should be given up inside the Indian Territory. We sat round a table in a large room lighted by electricity, and just as we were ready to put our names to it something happened to the machinery, and the electric lights went out and left us in utter darkness. I thought the end had come. I thought these Indians would certainly say that this was an omen and a warning, and leave the room. But we got kerosene lamps, and I was exceedingly gratified to find them still sitting there, and we gathered round the table again, and, to my surprise, the incident had had no effect upon these men, and they put their names beside ours to that first instrument. When it was done they turned to us and said, "We rely upon the United States to protect us when we go home. We do not know what will be done to vindicate, as

they call it, their tribal rights." Troops are at this moment at the capital to keep the peace.

We took this to Washington, and found that it was fatally defective, because the Chickasaws had not joined in it. And all that work went for nothing, except that it showed there was reason to hope that the Indian was going to negotiate with us after all, and the oftener he tried it, the better it would be. Then we induced the Chickasaws to send a delegation to Washington and join these Choctaws in this agreement or in another. We spent four weeks in Washington trying to disabuse the Chickasaws of one objection after another, and finally failed, and that was an end of that agreement.

In the meantime the patience of Congress was exhausted, and falling back upon their right to change the government which they had made themselves, they inserted in the Indian appropriation bill a most radical and revolutionary provision, substantially turning all the governments of that Territory into a territorial government. And they inserted a provision that this should take effect on the first of January, 1898, providing that an agreement made by either of the tribes with this commission modifying any part of that law and ratified before the 1st day of January next, should take effect as to that tribe, and modify it accordingly. So the prospect was from that time presented to these five tribes that, on the first day of January, 1898, as provided by that law, "all the laws of Arkansas and of the United States are hereby extended over the Indian Territory, and applicable to all persons alike therein. All criminal and all civil jurisdiction in the Territories is taken away from tribal courts and vested in the United States courts. All legislation of their legislative councils after that day shall be subject to the disapproval of the President of the United States"—in all essential particulars a territorial government. That stands to-day over that entire people. The effect of the law was that the Choctaws and Chickasaws came together at once, and proposed to negotiate with this commission; and they entered into an agreement with the commission, in most of its features most excellent. All of the commission but the chairman signed it, and all the Chickasaws and Choctaws signed it, and sent it to Washington. But it lacked what the chairman of the commission felt to be an essential feature, in failing to provide for the Chickasaw freedmen.

All these tribes had slaves before the war, and the war liberated them. The Chickasaws had more than all the rest. It was provided in the treaties after the war that they should not only emancipate their slaves, but should make them citizens and give them 40 acres of land apiece, or the United States would remove them from the Territory. So far as the Chickasaws were concerned, they fulfilled their obligation and adopted them as citizens. But when they came to count them they found that there were a great many more of them than there were Chickasaws, and as citizens they would vote them down. So they took it back, or tried to. There were such important features in that agreement, however, that all the commission but the chairman felt it their duty, notwithstanding the omission to provide for these freedmen, to sign it; the chairman thought it was too serious a matter to be treated in this way, and respectfully withheld his signature. That agreement was submitted to Congress, but no action has been taken upon it.

Within the last month, as I have said, the Creeks, who hardly till the passage of this law would take notice even of our invitations to treat with them, have signified their willingness to treat. And notwithstanding there is upon their statute book a law making it a misdemeanor for any man to petition for a change of the government, and a penalty of fifty lashes attached, they have come up and signed the agreement which I have spoken of. They have provided that every Creek citizen shall have an allotment of 160 acres of their land; they have set apart for religious institutions and for educational institutions in that Territory certain amounts of land; they have set apart land also for their capital and for cemetery purposes. And then they have provided that town sites, which have been built by white people upon land they have not the slightest title to, shall be appraised—each lot and its improvements separately—and, what was never yielded before in that Territory, they have provided that white men may buy that land. They have also agreed that the balance of their lands shall be appraised and put up at auction at a minimum price of \$1.25 an acre, and the result put into the Treasury of the United States. Out of that result there shall be an equalization of the allotments, so that the poor 160 acres shall be made as good as the best; and the balance, if any there be, shall be devoted to educational and charitable purposes in the Territory. I can hardly think of a more beneficent agreement than that. It is now before the Secretary. It must be ratified by the people of the Territory first, and then by Congress; and if that is done the Creek Nation will take the lead in the regeneration of those people, and sooner or later the others will be compelled to follow. And then that people, with all its possibilities, with all its promises, will at last be lifted up into harmony with the institutions of the United States, and in the near future be one of the most promising of the new States of this Union.

The commission feel much encouraged by the present situation. I wish I could,

however, impress upon you as it is impressed upon us that this is one of the greatest questions that can be submitted for your consideration. Remember that your work is not for the regeneration of a locality, but for a race. And until in every Indian home, wherever situated, the wife shall sit by her hearthstone clothed in the habiliments of true womanhood, and the husband shall stand sentinel at the threshold panoplied in the armor of a self-supporting citizen of the United States—then, and not till then, will your work be done.

THE INDIANS OF MINNESOTA.

[By Right Rev. H. B. Whipple.]

I hardly know how to frame in words the thoughts of my heart when I look into your faces and hear your earnest words, and remember the troubled past, through which God has led us to a place of safety. Thirty-eight years ago I was called to be the bishop of that new diocese in the Northwest, and the words of a saintly man in our branch of the Church of Christ, spoken as I knelt to receive consecration, have always lingered in my ears: "Bind up the broken, seek the outcast, gather the lost." It was because of these words ringing in my ears that two weeks after I reached my diocese I was in the heart of the Indian country.

I can not describe to you, no words can describe, the cup of anguish that had been pressed to the lips of these brown children of our Father. It would have been a colder heart than mine that could have turned a deaf ear to their cry of sorrow. You can hardly realize the condition of Indian affairs forty years ago. A report made in 1867 says that implements of husbandry had been given out to the Indians; the spades were made of sheet iron instead of steel, and the shoes bought for the Indians had paper soles.

In the munificence of a Christian government all real wants were neglected. I believed with all my heart and soul that "God has made of one blood all nations of men to dwell on the face of the whole earth;" and I believed that which St. Paul preached to the men of Athens, when he quoted one of their own classics: "We are all children of one God and Father." Believing this, and that all our knowledge of God comes from looking into the face of Jesus Christ, and seeing in his love and pity and helpfulness the reflection of God on the earth, I visited these red men and began my work.

I was called an enthusiast and fanatic. But I have long since come to the conclusion that no man ever made another believe until he believed himself, and that it requires a certain amount of enthusiasm and fanaticism to do God's work. I wish I could tell you some of the incidents of that early life. Fancy a young missionary, after holding an Indian confirmation, reading in the paper, "Horrible sacrilege! The holiest rites of Christianity administered to red-handed savages and murderers!" I happened to meet the editor a few days afterwards, and he was looking at the other side of the street. I said: "Hold on; I want to tell you something. As a public man I am a legitimate subject of criticism, and nobody will read such criticism with the interest that I shall. I know but one thing that a public man can't stand, and that is lying." I am happy to say that he was a kind-hearted fellow, and from that hour he always counted me as one of his friends.

I have never met an officer of the United States Army—and I have talked with hundreds—who could tell me of a solitary instance where the Indian was the first to violate a treaty. They have always said that the wars were the result of shameless robberies. Again and again I have heard an officer say, as General Crook said, "It is hard to go and fight with men whom you know are in the right." Men who had been the agents of the Northwest and the Hudson Bay companies all bore one testimony—that the Indian was truthful; that he was by nature honest; that he had a passionate love for his family, and that he would lay down his life without the trembling of a nerve for his kindred. When I heard such testimony I said, "Surely there is room here to write upon these hearts that story which never grows old—of the love of God our Father."

Every year I spent the entire summer in the Indian country, traveling hundreds of miles on foot and in a birch-bark canoe. At first I did not know how to preach to them. I said, what is a very dangerous thing for a minister of Christ to say, "You are sinners;" I did not say, "We are sinners." And when the sermon was ended, and I thought that I had preached impressively, the chief said: "Why do you come to slander my people? We are not sinners. It is your white brethren who bring the fire water here and who corrupt our daughters. You had better go and tell them they are sinners." But when, with tears in my eyes, I told that man how God loved him, and of that pure law which God had made for his children, and of the love of Jesus Christ, it happened to him as to St. Paul—"The law came, sin revived, and I died." And I saw that man sitting at my feet a fearless, grand disciple of Jesus Christ.

As I look back, I have sometimes wondered why I did not get discouraged; but in all those earlier years there were little incidents that helped me. I could go on for hours telling you those incidents. It was Christian women who helped me in the darkest days—such women as one whom you and I know and love, who came to teach her brown sisters the handiwork which adorns Christian white women. But how is it now? If you will go there, you will not see drunken savages. I have just returned from a journey with my dear wife in the Indian country. I took her to visit a dear old woman, wife of Good Thunder, 80 years of age, whom I have known a long time. When the Sioux outbreak came she went to the mission house before the Indians could destroy it and secured the large Bible. That Bible had a history, too; it was sent by the Landgrave of Hesse to Minnesota to be given to some mission to the Indians. This heathen woman, as she then was, wrapped that Bible up and carried it to the forest and buried it. And then she came a long journey and told me, as if she were telling me the greatest thing in the world, "The words of the Great Spirit are safe!" The good woman thought it was the only Bible in the world. She became an earnest Christian woman afterwards. She had heard of my marriage, and when we went to see her she held up two enormous bedquilts which she had pieced for my wife, because, she said, she thought we were going to housekeeping. Another sainted Indian woman, that I have known for almost forty years, came up, and taking my wife's hand, said, as she turned to me, "When your wife died I buried my heart in her grave; but I look in her face and it has come back to me." Do you think they have no hearts, and that the story of the love of Jesus Christ is not the same to them that it is to you?

I have thanked God again and again as I have listened to the speeches here. I wish the superintendent of Indian education could have said more, and I hope he will speak again. I want him to tell you, what I know he believes as firmly as I do, that education without religion is valueless, and that the gospel of Jesus Christ should go hand in hand with the teaching of the schoolroom. The Christian teacher should write upon the hearts of these children that which nothing but love can write—faith in God and love for man.

I have seen dark days, my friends. There has been many a time in the Indian country when I have lain awake all night and cried to God in prayer for these poor people. But those prayers and your prayers and your efforts have been answered. I am reminded of a letter I had last week from one whom Americans all honor—William Gladstone. He says "When I think of the church and Christian work in my boyhood, and then see what the church of God is doing now in its work for humanity, my heart is full, and I can only say, 'What hath God wrought!'"

But your friend and mine, Senator Dawes, has told you of some difficulties yet in the way. You will pardon me if I tell you a sad story. I hesitate about telling it, for I have made it one rule of my life never to make a charge against an individual until first going to him and saying, "I shall prefer such and such charges against you, and come to tell you that you may defend yourself." It was about the only way one could have saved one's scalp in the early days.

Perhaps it will amuse you if I tell a story in illustration of this. When Johnson became President, all the offices in the country were to be turned over to the Democratic party. And some of our leading Democrats traveled a long journey to my home, for there were no railroads, bringing with them a young man whom they wanted to make Indian agent. They said: "Bishop, we don't want to fight with you. We know you take a great interest in the Indians, and we have picked out this man, who is a friend of yours, for Indian agent;" and so they went on with their parable. I said to my friend: "You are my friend; I have had more courtesy from you in the Indian country than from any man I know; but you are aware that I know that you were mixed up in such and such a transaction. Don't let these men use you, for I'll defeat you as certainly as the sun shines." "Bishop," they said, "if you dare to meddle with politics we'll turn the batteries of the press on you." And I said to them: "My dear fellows, before you turn the batteries of the press on a man you had better ask whether the fellow at the muzzle or the fellow at the breech is going to get killed."

I wrote to several men who had known me from my boyhood, and asked them to write to the President and say whether I would tell the truth about Indian affairs. Then I wrote to the Secretary. I told him every good thing about my friend that I could think of; but I said: "I oppose his appointment because of this dishonesty. And if you appoint that man now, I will make an affidavit that you knew the facts before he was appointed. And we'll see if the American people will stand that." He was not appointed.

This is the sad story of the Indians of Minnesota. Of that beautiful country, a large part was sold to the Government for 1 cent an acre, on condition that the Winnebagoes should be placed there as a sort of barrier between them and their enemies, the Sioux. A treaty was made, and was enforced, but the Winnebagoes were never removed. Now a new treaty has been made which involves all northern

Minnesota. In that treaty it is stipulated that the pines shall all be appraised by competent appraisers, and that the minimum price shall be what was then the market price—\$3 a thousand. A body of appraisers was appointed, and the Government expended about \$150,000 before they found out that the appraisers were incompetent. Another set of appraisers was sent, and then an agent, who is said to be one of the most honest men in the Government service. On one section of land the appraisers put down 65,000 feet of pine, and the Government sold it at the minimum price; but it was found that there were 902,000 feet, and the Indians had lost \$2,500. There are hundreds of such cases, which show that it is not yet time to lay by your armor. I do not blame the Administration; I believe the President of the United States wishes to do his full duty to the Indians. I am sure that there never was a better Commissioner of Indian Affairs than the last Commissioner, and I am quite sure, from his well known character, that the Secretary of the Interior would like to do his duty. I understand from legal gentlemen that, the lumber having been duly advertised and sold, it will be impossible to prove that the purchaser knew of any dishonesty; but I have asked the gentlemen of the Indian Rights Association to look into it and see if the Indians have not a remedy in the Court of Claims.

One remedy we do need—the remedy of righteousness. For I believe—and the nation that has gained 2,000,000 graves in the civil war ought to have learned the lesson—that God is not blind. Whatsoever a man soweth, that, and nothing but that, shall he reap. One whom I am glad to call my friend has alluded to Worcester. The State of Georgia passed a law forbidding the missionaries to teach the Cherokees to read the gospel of Jesus Christ, and Worcester wrote to Dr. Evarts (the father of William M. Evarts, the Secretary of State), who was the secretary of the American board, and asked, "What shall I do?" "Do your duty in the fear of God," said Mr. Evarts, "and then suffer any consequences." He was tried, and went to prison. The case was carried to the Supreme Court, and Chief Justice Marshall decided the law to be unconstitutional; but, unfortunately, the Supreme Court can not carry out its decisions, and General Jackson refused to execute the law, and Worcester was imprisoned. In that memorable trial for the impeachment of Andrew Johnson, William Evarts, the son, said, "Gentlemen, never trifle with the Constitution," and he told this story. Little did the people of Georgia know that the day would come when, from the top of Missionary Ridge, the home of that servant of God, an host, under the flag of that violated Constitution, would lay waste every foot of the ground that had belonged to the Cherokees.

Some years ago I asked my friend Chief Justice Waite his opinion of President Cleveland. He said, "I believe the President wishes to know the truth, and when he knows it he will stand by it." I said, "That is the one I want to see." The Chief Justice went to the White House with me and presented me to the President. I said: "A great wrong has been done to the Chippewas. Dams have been built on the Mississippi River which have destroyed the Indians' rice fields, injured their fisheries, and overflowed 91,000 acres of valuable pine land. For some years I have appealed for aid, and have plead with men whose ears are deaf." The President called the Secretary of the Interior, and said: "Bishop Whipple has told me a sad story of wrong done to these Indians; I have asked the bishop to address you a letter setting forth the facts. When Congress meets, please send the letter to me, and I will inclose it in a message to Congress asking them to make the necessary appropriation." The President sent the message, and the appropriation was made.

At the close of these addresses the conference adjourned until the following day.

THIRD SESSION.

THURSDAY MORNING, October 14.

The conference was called to order at 10 a. m., after prayers, Mr. Garrett in the chair. The treasurer made an appeal for money to meet the expenses of printing and distributing the proceedings.

Mr. Davis said that General Whittlesey had had the privilege of an interview with Mrs. Babbitt, the teacher at Warner's Ranch, in California, and asked that he might be invited to say a few words on the subject of the Mission Indians.

General WHITTLESEY. I have no personal acquaintance with the Indians at Agua Caliente on Warner's Ranch, but a few days ago I had some conversation with Mrs. Babbitt, who has been a teacher there for seven years. She has become greatly attached to the people—not only to the children in her school, but to the older people—and she speaks of them in the highest terms as quiet, industrious, and endeavoring to earn their own living. She regrets very much the efforts that are being made to eject them from their homes, which they have occupied so long. Professor

Heinemann, of the Indian school at Lawrence, Kans., speaking of the Agua Caliente Indian, says, in *The Indian's Friend*:

"I have seen these Indians when traveling in those parts as supervisor of Indian education, and I can say that the Indians of Agua Caliente are as far advanced on the path leading to civilized life as any I have seen at any Indian reservation, camp, or village. They live in comparatively good houses, are industrious and self-supporting. I remember with pleasure that it was at Agua Caliente that I found fair accommodation and good meals at the home of an Indian family—a thing which did not happen more than three or four times during all the years I traveled among Indians. The day school at Agua Caliente was, when I saw it, one of the best I found in the Indian service—a credit both to the teacher and to her pupils.

"The bath house they have built over their hot springs is not elegant, but comfortable enough for a salubrious and quiet bath. The ground on which this Indian village stands is hardly productive enough to yield them a good living without irrigation, which it will be difficult to provide; but their hot springs would yield almost enough to provide comforts for all of them if they could be developed in a manner to attract visitors in search of health. It is this promising prospect of a future 'hot-springs resort' which has whetted the land hunger of the Warner crowd and induced them to go to law in order to eject the poor Indians from the barren hill on which their village stands. I do not know anything of the merits of the case, but it seems to me that these Indians, who have occupied that hill ever since white men first set foot on it, ought not to be disturbed in their possession of the land by any law or legal principle obtaining in the legal science of the palefaces. The Indians of Agua Caliente have been for centuries on the spot where they are found at present, for which reason they ought not to be disturbed in their right of ownership. Their titles to the land are not made out according to the customs and rules of the courts and lawyers of the whites, but being older than that of any white man can be, they ought to be considered valid beyond a doubt."

Mr. Joshua W. Davis was asked to report for the committee having the interests of the Mission Indians in charge.

Mr. DAVIS. The report I have to make is in behalf of the committee for the defense of these Indians. By the death of Hon. Edward L. Pierce the committee has been reduced to four—Mr. Garrett, as chairman; Mr. Smiley; Mr. Moses Pierce, who has been detained from the conference by his advanced age, and the speaker.

The suit for the ejection of these Indians, after a long delay, reached a decision against the Indians in the early part of the year, and the committee found itself under the necessity of deciding whether they would make appeal. It was decided that an appeal should be made to the Supreme Court, and yet it was felt that it was unfair that the conference should be put to the expense of that defense; that we should make a new appeal to the Government to do its duty. The exigencies of the tariff, and the rule that no new business should be admitted, prevented any appeal to Congress for a special appropriation, and, as repeatedly before, the Department of Justice said it had no funds at its disposal. We next took the step of appealing to the plaintiffs to defer judgment slightly. They felt that they had too strong an advantage and refused to yield, and insisted on immediate judgment. In that emergency the committee felt itself entirely unable to raise the sum of \$6,100 to provide the necessary bonds to be given in case the appeal was allowed.

Just then Mr. Herbert Welsh arrived from Europe and took hold of the matter instantly, as once before, and secured an appropriation of \$4,000 from the Indian Rights Association, which has been guaranteed in some measure to the association by friends from the outside, and he himself and another friend laid down \$2,100 to complete the sum, receiving also a guaranty for a considerable part of that in case of final defeat. And it is only just to say that history was repeating itself in this case. When the previous suit came up for the Saboba Indians the first decision was against the Indians, and an appeal was made, with the same necessity for a bond and a pressure for instant decision. Mr. Welsh, who was on his vacation, hastened down from the mountains to Boston to confer with me, and instantly telegraphed \$3,000 to save the case on appeal.

We hear it said, How is it that you can be so interested in Indians that show such degradation as is frequently seen in a journey to California? How is it that there is a duty to defend such Indians? In reply I would say the specimens most commonly seen by tourists are not Mission Indians; but as a more general answer I would ask whether the generous championship of the whole race by our host had been narrowed or limited by his wide traveling among the Indians, with full sight of the extensive degradation among some tribes; and if not, shall we who gather here under his generous invitation narrow our interest; or ask, rather, that we may have the Christly consecration which he shows, and seek to save those that are lost without choosing for ourselves the better class? For such a work the inspiration comes, however, not only from one person, however much we may esteem him. It comes through Him from above, and we shall find our inspiration to continue this work of

defense from remembering the providential leading which has marked this case from the beginning. I esteem it no accident that Professor Painter, Mrs. Davis, and myself should have been in California at the time when Mrs. Helen Hunt Jackson was confined to her room there, from which she was soon to pass to the life above, and under the power of those lustrous eyes listened to her statement of the situation as she understood it. She had written her book; she had done her work as commissioner, visiting and studying the situation of these Indians, and here she was looking into the uncertain future of her Indians, as she called them, and there was a deep longing for something more to be done. Circumstances prevented us from offering at that time to visit them on her behalf, but we could promise that in July, although in the heat of the summer, we would go for her; and we did go, with the thermometer at 106° in the shade among the hills.

We met the Indians, and found that we had been preceded by a letter from "the queen," as they called her, and they received us as officials sent by her. We told them that we were not Government officials, but that we came as her friends; and when we told them that we could make no promises it was distressing to see the fall of the countenances all around us. But we told them that we had come expressly to take them by the hand and to hear the sound of their voices, and to know what they had suffered since she was with them. "Si, Signor," they said, with a brightening of the faces all around, and then gave an account of the seizure of their crops and the encroachment on their lands. It was a pathetic story and a thrilling one. We returned to her and received her dying message to the President; and reporting to the next Mohonk conference, eleven years ago, that conference, under the motion of Mr. Moses Pierce, took up the case and placed \$5,000 in the hands of a committee to carry on the work where the Government was then failing to do it.

To-day the committee finds itself with a small balance in its hands. Is it not time now that this committee should resign the leadership of the defense to the association which has come so nobly and efficiently to the rescue? I would move that the defense of the Mission Indians be transferred to the Indian Rights Association, with the \$300 in our treasury.

The motion was seconded by Mr. Smiley.

Mr. Welsh said that he deprecated such a transference. He thought the committee which had had charge of the work so long should keep it in its hands, and the Indian Rights Association would always be ready to help that committee in any emergency.

Mr. Smiley said he hoped that the motion would prevail. After a few remarks on the subject it was voted that the work of defense of the Mission Indians should be turned over to the Indian Rights Association, and that the money left in the hands of the committee for that work should also be transferred.

Mr. C. F. Meserve, president of Shaw University, Raleigh, N. C., was asked to speak on educational work among the Indians.

EDUCATIONAL WORK.

[By President Chas. F. Meserve, Shaw University, Raleigh, N. C.]

MR. PRESIDENT, LADIES, AND GENTLEMEN: An adequate conception of education implies a clear and comprehensive grasp of the end to be attained, and the principles and methods involved in attaining that end. This I hold to be true with all races so far as the end is concerned. There may, however, be need of varying the methods because of the heredity and environment of different races.

Some two or three years ago I was asked to prepare for an encyclopedia of ethnology an article on the education of Indian youth on the American continent from the earliest time to the present day. While collecting the needed data I ran across a copy of the charter of Harvard College, and found that this famous institution was founded for the education of English and Indian youth "in knowledge and godliness." The idea of the fathers was the same as our own to-day. I believe the sentiment of the majority of us gathered here would be expressed if we were to say, "in Christian citizenship." The idea of the fathers was that the work of the home and of the church should be supplemented by that of the school and along religious lines. We hardly feel, with reference to Government work, like putting the proposition in that form, but I think we are all agreed upon this, that the end to be attained is law-abiding, self-supporting citizenship.

You can not for a moment discuss citizenship without thinking of the home, of the duty of wife and husband, father and mother, and children, and so you reach out to the duty of the community. The school is a factor that must be considered. We have the home, the school, and the church in connection with the thought of citizenship. I shall pay little attention to the school in what I have to say, for that work was admirably described to us last evening by Dr. Hailmann. I think, as we heard it, we all wished we had been born of German speaking parents, so that we might know how properly to use the English language. That address seemed to me a

remarkable instance of careful analysis, richness of diction, and clearness of enunciation. When we consider the home we must think of the father, the mother, the house, and its surroundings; and the school and its surroundings must be made as homelike as possible.

What can the church do? These are Government schools. The employees may be Christian people or they may not, but I believe a great work can be done by the church. Is there any locality, any part of the Indian country in the United States where these three forces—the school, the home, and the church—are all at work and producing good results?

During the past summer I made a visit to that colony known as the Seger Colony. I have watched Mr. Seger's course and made a study of his colony. I first met Mr. John H. Seger in 1889, and I became interested in him and his work, and have followed it in detail nearly every year since. The colony is in Washita County, Okla. It comprises a part of what was known as the Cheyenne and Arapahoe Reservation. There we have a very unusual combination of circumstances and forces. As I might say to you that the life of the Mohonk conference is our good friend, Mr. Smiley, and that we can never think of this conference without thinking of him, and that a conference without him would not be a conference—so I might say that the spirit of Mr. Seger permeates the school of which he is superintendent and the colony which he established and which bears his name.

As I came near the school last July I saw in a large field what I had never seen anywhere before. You have read in the newspapers about the immense wheat crop of Oklahoma, and for once the newspapers have not told a lie, neither have they told the whole truth. I saw along Cobb Creek a line of wheat stacks not less than a quarter of a mile long. There were thousands of bushels of wheat there; weren't there, Major Woodson?

Major WOODSON. Yes.

Mr. MESERVE. Thousands of bushels of wheat that were raised by Indian boys.

This Seger Colony, I think, combines the three features of home, school, and church, as I have never seen them elsewhere. In the first place a home is necessary, that we may have shelter, food, and clothing. These are fundamentals, and I know from my personal observation of the work of the Seger Colony that if for three years more such crops are raised as have been this year the school will not be obliged to call upon the United States Treasury for one penny. Enough money will be obtained from selling the surplus wheat, oats, sheep, and cattle, to run the school and pay the salaries of the superintendents, teachers, and employees, and thus reduce the expense to nothing so far as the Government is concerned. Is not this a grand consummation?

How has this been brought about? Mr. Seger is a wonderfully practical man. He is also a man of deep religious nature. I have never met such a combination of the at first apparently rough exterior, and clean life, and deep spiritual insight, and warm, sympathetic nature, as is found in John Homer Seger. He has believed in these Indians from the beginning. He trusted them, and they trusted him; and in times of danger they stood by his wife and his little ones when he was far away. He went out from Darlington with renegade Indians, 60 miles from the nearest white face, with his wife and little ones. Their supplies gave out. He had to go back to the agency, and in going he must ford a river, the South Canadian, one of the most treacherous streams. One hour it may be a bed of sand a mile wide, with a cloud of dust flowing up stream; the next a roaring torrent of sand and water moving toward the Gulf of Mexico. Returning, he found the river high, and could not ford it. With his wife and little ones 50 miles away, left behind with the Indians, he had to wait three days and three nights for the river to go down. As he got near his home he met an Indian, who stopped him and told him in sign language that his family was safe. This Indian had been a bad Indian, but every night of Mr. Seger's absence he had walked around the house once each hour to see that everything was all right. Was it strange that Mr. Seger believed in him? When you believe in a man you can help him, and he will believe in you.

Mr. Seger carries out his principles at all times and in all places. Around the buildings of his school are peafowl, horses, mules, dogs, squirrels, and a beautiful spotted doe, living together peaceably, with scores of Indian children all about, whose wild natures are being tamed. His Indians run to him for everything. While I was there a young man came and said he wanted to be married to a certain Indian girl. Mr. Seger got the license, and about 9 o'clock in the evening, under a rustic arbor, Rev. F. H. Wright, a Choctaw Indian, performed the ceremony, and we had a nice little reception for an hour; and then the young wife dutifully went home with her parents, and the young husband went home with his parents.

Industrial education is carried on here in a very practical way. Mr. Seger has wheat enough to furnish flour for two years to come. He has a large flock of sheep, several hundred cattle, and kills all the beef used at his school, and supervises the issue of beef from the block to the adult Indians of his locality.

As to missionary work, I want to bear testimony to the noble work that is being done near the Seger School by the women's executive committee of the Board of Domestic Missions of the Reformed Church in America. We who believed in Christian education have been puzzling ourselves since the civil-service rules went into effect as to how the religious work could be carried on. These people have admirably solved the question. About a quarter of a mile from the school is one of the prettiest little church edifices, built of Oklahoma pink limestone. The church has been organized through the efforts of Rev. F. H. Wright and Rev. W. C. Roe, brother of the novelist, as assistant pastor. They do not live in the parsonage all the time. Sunday they preach at home, but Monday they may be 60 miles away. They do their work wisely. I met Mr. Wright starting off very early one morning with his covered wagon, tent, and mules, and asked him where he was going. "It is pay day to-morrow at the agency," he replied, "and the Indians are to camp at Deadwoman at noon, and we are going to be there and have a preaching service while they eat their dinner."

I was at the Seger Colony several days, and looked into their work carefully. I drove two days with Mr. Wright, and saw the character of the work and some of the results, which are remarkable. There is a church organization, with fifty Indians as members and quite a number of whites. The religious life of the Seger Colony centers in this church. The school pupils are not required to attend, but do so from choice. There is also an excellent Sunday school.

In 1874 Frank Holloway, son of the agency physician at Darlington, Okla., was murdered by Bad Face and Creeping Bear. Both murderers were convicted, and Bad Face was executed in the United States prison at Fort Smith, Ark. Creeping Bear was confined several years and then released, and is now with Mr. Seger at the colony. On the Sabbath that I attended the services of Rev. Wright's church I saw Nora, the daughter of Creeping Bear, received into church membership. Creeping Bear was present, clothed in citizen's dress and in his right mind, rejoicing that his daughter was being taken into the church.

The conversion of Thunder Bull was another interesting case. One day he was disturbed in mind, and went to the minister and said, "My heart troubles me."

"Why," said Mr. Wright, "I can hardly understand that. Your heart ought to be good now."

"No," said Thunder Bull, "something troubles me. You know I am a policeman, and I have been for several days studying this question, and I can not quite understand how a man can be a policeman and a Christian at the same time."

A word as to the effect upon the lives and homes of these people. They are building houses; eighteen are soon to be built, in addition to what they now have. You have all heard of the great power of the medicine man. An elder daughter of Creeping Bear was taken sick two years ago. She was attended by a white physician, who pronounced the disease consumption. As soon as Mrs. Creeping Bear learned it she said "Now, we will send for a medicine man; the white physician no good." For once the husband was master of the house, and he came to the rescue, and said: "No; medicine man shall not come; white man shall stay. If medicine man had come before, she would have died months ago." The white physician gave full directions about the care of the girl, and of protecting the other members of the family from the disease, and Creeping Bear took pains to see that Mrs. Creeping Bear carried these instructions out faithfully. After a time the girl died, and Creeping Bear insisted upon having a funeral like white folks, with a prayer at the house and services at the grave. He did not kill his best pony at the grave, as he would once have done. The old-time Indians taunted him, and said, "You think more of your pony than of your daughter." But he was pulling away from old associations, and came to Mr. Seger and arranged to have a white marble slab placed over her grave, with an appropriate inscription. That shows he is following along lines of Christian civilization.

In the allotment of lands the original plan of Senator Dawes is being carried out along the Washita River. Many of us are longing to see the day when the Indian, as an Indian, shall disappear, and shall live side by side in peace and happiness with the white man. There are instances of this to-day along the Washita Valley. There are white people from Texas living in harmony with their Indian neighbors; and I am sure if a Texas man can live in peace with an Indian any white man can.

Miss Sibyl Carter was asked to speak on industrial education among the Indians.

Miss CARTER. If you had told me seven years ago that I was going into the Indian country to start lace schools, and that I should have six or seven on my hands in the course of a year, and that those Indian women would be making lace that was selling to the richest women in the country on its own merit, I should have laughed. But things have got to grow or go out of existence, and the thing grew.

I am not so good as Bishop Whipple. He says he loves all the Indians. I have no right to talk much about the Indians, because I am afraid I do not love them all; but I have great sympathy with them, and I like to see them improving, and they

have improved wonderfully in the little time that I have been working among them, What has done it? Just old-fashioned work, and not only work, but wages paid promptly.

I am often asked if I employ young girls and children. No; I do not believe I have a woman who is not married. My work is for mothers and grandmothers, and these women are very grateful for the work. They have showed that they are not lazy, but are anxious for work, and are glad to have these schools established, and they do fine work. When I can get \$35 for one piece of their Venetian lace work I think it is worth while to get tired doing this thing. And I am tired to-day. I did not sleep till 5 this morning, because I had a letter from my superintendent asking me to hurry and send money to pay the teachers, for there was only 77 cents in the treasury and seven teachers to pay. But I have been selling lace this morning, and now I have some money. I do not need to say more. The lace speaks for itself. [Here Miss Carter held up some large, beautiful specimens of the lace made by the Indian women of Minnesota. She also showed an alms plate richly carved.] I am proud to say that although I do not know a thing about carving, I taught the man who did that, and he has done some fine work in other directions.

One day I heard some one talking about hats made of corn husks, and I thought to myself, dear me, when I was a young girl down on a Louisiana plantation it used to be great fun to braid hats out of palmetto. I kept quiet, and when I went out to the school I sent one of the Indians out to bring me a handful of corn husks, as long husks as he could find. He asked what I was going to do. "Never you mind," I said, "only I am going to see if I can't start you to making money." And I actually taught that man to make a hat; and now it is true, as one of them said, "If I can't sell any I will never have to buy another hat." I was glad he thought of that side of it. I have since learned that straw braid is used a great deal now by milliners, and I do not see why the Indians should not braid it for them. One of my wealthy friends has said to me that if I would have the braid made she would try to make it fashionable.

Work, work, work; wages, wages, wages; these are the important things, not neglecting other things. It is a beautiful thing to educate the children, but one of my Indian mothers took her own girls when they came home from school and taught them lace making. One girl when she came back, instead of finding her mother in the tepee found her in a cabin in a rocking chair, working at a piece of lace at \$10 a yard, and that mother taught the daughter, so that she was forced to look up to her mother; and she learned from her something that she had not learned at the Eastern school. And the men would come in and say, "How nice it is; mother teach daughter."

Bishop WHIPPLE. Americans think a great deal of heredity. Where did Sibyl Carter get her earnestness and her common sense and devotion? She is a great-great-granddaughter of old Sam Adams, of the Revolution.

Rev. EGERTON YOUNG. During the year I have been visiting a number of Canadian Indian missions. We are trying there to solve these problems, and we have been greatly blessed. The Sioux Indians, who came over into Canada after the Minnesota troubles, are doing exceedingly well. Our Canadian Government gave them a fine reservation, and the Presbyterian Church has taken charge of the religious work, and they are settling down and doing well. When I was away in the Northwest, 400 miles from the nearest white family, we never thought of locking a door; but we never had anything stolen though we were surrounded by wild savages. They knew nothing of civilized food, and instead of praying, "Give us this day our daily bread," they learned to say, "Give us this day something to keep us alive." Those Indians are now brought down to Manitoba, where the Government has given us a reservation 14 miles by 7.

Dr. Young exhibited some of the silk embroidery of the Indian women, which was for sale, that the proceeds might help them in their homes. .

THE RESPONSIBILITY OF THE STATES FOR THE EDUCATION OF THE INDIAN.

By William Frederick Slocum.

The committee has asked me to say something in regard to the responsibility of the States for the education of the Indian. I confess to a feeling of humbleness at the thought of saying anything to you who have had much larger experience than myself in dealing with the problem of how best to educate the children of the various tribes, with all their peculiarities, not to say idiosyncrasies, of temperament and race conditions. You who have lived among them, studied them, and that, too, with the high purpose of making them into citizens of the great Republic, understand their needs and their possibilities much better than one like myself, who has known little of them by personal contact.

We are all aware that, up to the present time, comparatively little has been dor

by the various States, as such, for the education of the Indian. There is little or no blame attached to them for not undertaking this work, because of the relation which heretofore the National Government has borne to these, which it has regarded as its wards. The question does arise, however, whether the time has not come when the various Commonwealths which have Indians within their borders should not at least begin to assume responsibility for their education, just as has been done for all others within their limits. It is not possible to discuss this phase of our Indian problem without reminding ourselves of certain fundamental principles which must be kept in mind if a satisfactory solution is to be reached. We have been saying, over and over, that we must make citizens of them. We are all agreed as to this, and, also, that in making free and law-abiding members of society of them their growth and civic development should be along the lines of the growth and development of the country. The training and education of the Indian should correspond, just as far as possible, to the discipline and instruction meted out to all children of the Republic.

Another aspect of the problem must also not be overlooked. It is quite true that we are dealing with a human being—one of our own brethren, if you please; but we are also having to do with an individual who has his own ethnic characteristics, and his peculiar mental and moral qualities. While he is a human being, he is at the same time an Indian, with the traits of character which belong to those of his own race, and there are very many of these traits of character that we must not attempt to destroy, but rather to conserve. It is quite true that we desire to make a Christian of him, but it must still be an Indian Christian. Puritanism was, on the whole, a very good thing, but it does not follow that the only hope of all people on the face of the earth is to mold them into that peculiar type of English character. As you have been telling us of the faithfulness, honesty, and perseverance of the Indian, when the natural traits of his character are given a fair opportunity to develop, it has seemed to me that these are just the qualities that should dominate in all education worthy of the name. The battle in the educational world to-day is to make those who have the direction of our schools believe that no one is really educated who has not developed the capacity to see the difference between right and wrong, and also the moral strength and force which makes him stand for what is right when it is perceived.

If, now, there are certain primitive moral traits in the Indian character which are the very ones we have been trying to develop in the lives of the children in our public schools, then any education will be a mistaken one which does not attempt to develop him along the line of these moral capacities and tendencies. In considering the question as to who is to train and fit for citizenship this child of the nation, we must have in mind that no one must be intrusted with this sacred duty who will not, first of all, seek to conserve those moral qualities with which we believe the Creator has endowed him. Whatever may be said against any tribe or race of people, it is always true that each has its own dominating moral and intellectual traits, which true education conserves and makes the foundation of all its efforts.

There is one more fundamental principle which I want also to mention in discussing the education of the Indian. There is very much being said in certain quarters which is misleading as to the nature of man from an educational point of view. One set of people are forever talking about training "the moral nature," as if that were one distinct part of the individual; others confine all they have to say to what they call "the spiritual nature," as if that were still another section of this same individual, and the molding of that part belonged only to one set of educational artificers; then there is still another set of these educational job contractors, who regard it as their privilege and sole function to fashion what they choose to designate "the intellectual nature," as if this were a third grand division of the thing we familiarly call a human soul. Then we proceed to relegate one part of the student to the ethical teacher, another to the religious instructor, and the third to a pedagogue, expecting each to do his separate part of the contract much after the fashion in which one builds a modern house—letting out the various parts of the construction to different contractors, allowing each to bid for his part of the job. When shall we learn to recognize, amid all our educational ideas, that whether one helps the individual to think well, to feel rightly, or to develop in his consciousness of moral ideas and of God, that it is one and the same thing with which we deal; that the man is a unit? We may teach our Indians mathematics, history, philosophy, or whatever we please, yet we are treating with his moral and religious self, for he is always a moral being; he is always a religious being; he is always an intellectual being. Whether we train our pupil to think, to feel, or in the consciousness of moral ideals and religious principles, it ought to be, in essence, one and the same thing. If all his education is not making a moral and religious being of him, then the education has radical defects in it. This has nothing whatever to do with the question of sectarian schools, and the attempt in certain quarters to force an issue

like that into the discussion is misleading and unfair. The day has set for the purely sectarian school; but the day of the educational institution and the educational movement in which the religious and moral ideal dominates is just beginning to dawn. The so-called "secularization of education" has a monstrous fallacy as well as an enormous danger in it. Education which does not have good morals and the religious ideal at the heart of it, as the dominating force in it, lacks the essential factor. This was the idea that inspired the founders of Harvard, Yale, Princeton, Amherst, Williams, and all other institutions that have been the real power in the life of the nation. Shall this give place to either sectarianism or secularization? In God's name, no! unless we are willing to throw overboard the most sacred and valued principles on which the very nation's life, with all its hopes, was founded.

What has this to do with the question of the education of the Indian by the State? Very much, as it seems to me. No plan for this education should be out of line with the lines of development of the Republic itself, and, in whatever hands his education shall be placed, it must be with the clear and definite understanding that there must be developed in him all the possibilities of his nature. A superficial and false notion has taken possession of some of our would-be leaders in educational matters, that the State in its work as an educator has nothing to do with the moral and religious nature. Yet the reports from the country, where the State more dominantly controls education than anywhere else, announce that the great end to be secured in manual and industrial education is that of developing moral power and force of character of the pupil.

I shall have accomplished all that I hoped in this address if I succeed in emphasizing the idea that, whether the education of the Indian is conducted under national authority, by the State government, or in schools on a private foundation, the one dominating purpose must be to convince him, and train him into the belief, that righteousness in the citizen is that which exalteth a nation. May it not be that God has placed under our care this people, with many noble traits, a race peculiarly distinct from all others in the nation, in order that the true end of education shall be realized in and through them?

It is because of the principles I have tried to enumerate that I think the State should assume more and more the responsibility for the education of the Indians within their borders. In training them for citizenship it is best to follow the plan which is established for educating all citizens—that is, the burden is laid upon the State, or rather upon the counties, cities, and towns in each commonwealth. This is right, because it places the responsibility upon those nearest the persons who are to be educated. The nation says to the State, You are responsible to the country for the citizenship of those within your jurisdiction. The State says the same thing to the county and the town or city. So the nation says to the State, and the State to the local community, You must assume this burden with its responsibilities. This will result in a clear conception on the part of those living nearest the Indian of what is necessary to make him a citizen, and will bring the local community into closer and more intelligent appreciation of the problem and its solution. Those living nearest Bunker Hill Monument seldom ascend it; those living nearest the Indian often understand him and his problems most poorly. Could they bear his burdens, help at least to build schoolhouses for him, elect and pay for his teachers, and think out the best possible education for him, by the mysterious and wonderful working of the altruistic law they would come to be more and more his friend.

More than this, it will be the best thing for the Indian himself. It has been a great pleasure to me to hear it said in this conference that the Indian himself is so waking to the consciousness of true citizenship that he is asking for the privilege of sharing its burdens. He is already saying, I want to do my part in paying the taxes necessary for the highest good of the community in which I find myself. As the county or town in the State assumes the responsibility for educating him into citizenship, he becomes fitted to share in those burdens. He comes to say, I, too, must not only help build schoolhouses and pay the salaries of teachers, but become a sharer in all the common burdens of the community. He, too, comes to feel that the courts must be sustained and the laws obeyed; that property rights are not to be violated; that life is sacred. So it is that the moral consciousness develops in him, too, and this becomes one of the very processes by which his deeper and nobler nature comes out into dominance.

How soon this can be brought about depends upon the resources of the communities to which the Indian has been relegated, too often unwisely and unfairly; but that it is the principle which should direct the policy there can be no doubt.

This conference has never hesitated in the advocacy of a course that was right, no matter what the practical politician had to say about it; and it is because of this that so much has been accomplished in the years that have come and gone. The future has yet greater service to be rendered, and there is much still to be done in a wise and just education of the Indian.

The following letter from Mrs. Mary L. Eldridge, field matron among the Navajoes, was read:

"Since coming home last fall I have been trying to get the women to weave the olden-time waterproof blanket, and some of the women have promised to do so. They will also color the wool with their own dyes, which never fade or run. The women tell me that the blankets are made waterproof by putting into the hot dye the gum from the cedar or piñon trees. They also say that they much prefer to color and weave as they used to do, if only they can get enough for the blankets to pay them for the extra work and time.

"In regard to the looms, I have advised the I. I. League to put a couple of looms into the mill which we hope they will build here in the near future. They asked me to recommend some industry to be established among the Navajoes, and I recommended a mill to be built, and selected a site near the river, where the owner offered to donate seven and one-half acres of land. The Navajo wool loses only about 30 per cent in working up, and I think it would be a paying business to work up this wool into yarn and have the old-time Navajo blankets woven, also bed blankets, on looms, and to have a couple of knitting machines to knit cardigan jackets, hose, mittens, etc.; also, a couple of broom machines, which trade, I am sure, our men would learn very easily. I proposed that the vats for washing the wool and the vats for coloring be in the basement, with facilities for raising the wool to the upper half story for drying. On the middle floor would be room for the carding machine and spinning jenny, the looms and broom machines. I am sure there would be a good market for yarn, and then we would try to supply the traders in the North with Navajo blankets for sale. When I was among the Ogalalla Sioux, old Red Cloud paid \$65 for a Navajo blanket, which I could duplicate here for \$10 or \$12.

"Of course it is impossible for me to make any estimate of the absolute cost of machinery, as it is something I know nothing about; but I would begin in a small way, and add to the capacity as the business increases. The mill proper and the engine house would cost \$2,500 built of stone, a great deal of which would not have to be drawn, and coal is right at hand, and water never failing. Wool has only brought from 3½ to 4½ cents per pound this year (the last few days it has gone up 1½ cents per pound). I have such faith in the industry that if I had money I would not hesitate to put it all into such an industry; but I find the longer I live among the Navajoes the less money I have, there are so many wants and so much suffering to be relieved.

"I am very glad to tell you that the crops on this side of the reservation are very good this year and the acreage greatly increased. Our people now raise corn, wheat, melons, squashes, beans, etc., and they have quite little sets of alfalfa.

"This spring a friend sent me \$10 for the Navajoes, and I bought one hundred and fifty 2-year-old Concord grape vines and issued six to each family. Most of them are alive and doing well. Next spring I want very much to get some peach and apple trees to issue to the people who have water. The floods last spring washed out the heading to many of our ditches, and the present season has been a very hard one for our people. The men under one ditch have laid out and built a new heading of nearly 400 yards. For a long distance it was about 8 feet deep and not less than 5 feet the remainder of the way. Very little could be done with the horses and scraper, and day after day the men were working throwing out the heavy, wet mud. I may just as well say that I was proud of them, and I did not hesitate to tell them so. Sometimes I get blue because the work does not go fast enough—the work of civilization, I mean—but then I remember that when we came here six years ago this fall no ditch had been taken out, and now nine ditches have been taken out along the San Juan. In those days the old women planted a little corn at the mouths of the arroyos for roasting ears and depended entirely upon subirrigation.

"One great hindrance to our work here is the lack of tools and wagons and harnesses. Two years ago I got the Indians to plant a lot of sorghum seed, and made arrangements with an American who had a mill to make it up on shares. When harvest time came they stripped the cane and tied the stalks up into neat bundles, ready for the mill; but they had no wagons, and we could not get any to use, so they had no sorghum made. Do you think if wagons are issued this fall that if the Navajoes should plant sorghum another year the Government would allow us a sorghum mill? I know how to make sorghum and could show them. It would be such a help to them to raise sorghum and have it made into good molasses.

"Under our best ditch I reserved land for the school. Of course this home making and getting the Indians to raise crops and make themselves more comfortable is a good thing, but our hope is in the children; and last year when we had a little day school at the mission the Navajoes came and said, 'We live, most of us, so far away that our children can not come and go home the same day; but if you can put up a building so they can stay we will send all our children to you.' There was money appropriated three years ago for schools here, but they have not been built, and I

am sure our agent was very anxious for them, and it would be a means of great good to the young people."

The subject next taken up was "The mission field." The secretaries of the different religious bodies that are doing missionary work among the American Indians had been asked to bring or send reports of their work. The following are abstracts of those reports:

THE INDIAN FIELDS AND WORK OF THE AMERICAN MISSIONARY ASSOCIATION.

[By Secretary C. J. Ryder.]

Statistics of the year.—Number of churches, 17; membership, 971; Sunday-school scholars, 1,145; contributions for benevolence and church support, \$2,426.76; number of schools, 25; number of pupils, 592; missionary outstations, 26; missionaries and teachers (white, 49; Indian, 37), 86.

There are four general divisions of the Indian department of missionary work—Nebraska and the Dakotas, Montana, Washington, and Alaska.

The three central schools for the training of Indian pupils, and especially native Christian missionaries, are situated in the first three of these fields. Santee Normal Training School, Dr. A. L. Riggs at its head, now averages about one hundred pupils a year. It includes various forms of industrial training. In the higher classes special emphasis is given to the training of missionaries in Bible study and methods of Christian work, that young Indian men and women may be fitted for this active Christian service. A large percentage of the Indian missionaries in the outstations were trained at Santee. The Government school building, formerly situated at Santee, has been burned, and the Government has no school among the Santee Sioux, except a small day school. Our school there occupies a strategic position, and is absolutely essential for the training of missionaries in this field. The number of pupils here has been greatly reduced in the past few years through the lack of funds sufficient to carry on the work.

Another school in this division of the Indian field is situated at Oahe, S. Dak., about 175 miles northwest from Santee. The number of pupils in this school this year has been 42. It has a course of training for those who are old enough to prepare for missionary work.

Fort Berthold, N. Dak., reaches three tribes—the Mandan, Ree, and Gros Ventres. A school was sustained by the Government at Fort Stevenson for some years, but is now discontinued. Fort Berthold enrolled 45 pupils last year. Our Christian work among these tribes is absolutely dependent upon this school.

The Crow Mission is situated at Fort Custer, Mont., and represents an important work. Our missionary there has recently been visiting the former students of our own and other schools who have settled on their reservations. His report was exceedingly encouraging. He found these young men and women almost uniformly engaged in farming or herding, or other useful occupations. Their houses were decent, and many of them Christian homes. His report furnishes abundant evidence that the statement so often made that the Indian boys and girls slump back into the immoralities of paganism when they return to the prairie is absolutely false, so far as the Crow people are concerned.

At Skokomish Mission, in Washington, our missionary has been engaged, in addition to his own work, in visiting other Indian stations. In one missionary journey of this kind he found a community among whom there had never before been a Christian minister. The people were anxious to organize some work under his direction. He could not be engaged in carrying on this work, however, because of the lack of funds in the treasury of the American Missionary Association.

The church work among the Indians has been unusually encouraging during the past year. Two new churches are added to our list this year, making the total number of churches 17, mostly served by native pastors, who go out from Santee and other Christian institutions. Four general superintendents (white) occupy central positions, from which they superintend the work of the native pastors in the outstations. This outstation work is of supreme importance. Every Christian Indian home in which a native pastor and his wife are situated exemplifies the Christian truth in their lives, and is an object lesson to the Indians. No people can be permanently uplifted by foreign missionaries. It is only as a native leadership is trained up that abiding results are obtained. The large ingathering of Sunday-school pupils during the year, amounting to 1,145, means the Christian instruction of a large number of Indian children who come from their tepees and cabins. The Indian churches, for benevolent purposes, gave \$1,612 to missionary work outside of their own support, and \$787 to their own church expenses. This certainly is a remarkable showing for a little group of 17 Indian churches.

Two forms of work which the American Missionary Association has carried on among the Indians are worthy of especial mention. The first is the Indian hospi-

at Fort Yates, N. Dak. Although this hospital has been conducted only a part of the past year, on account of the lack of funds, the work accomplished has been important and far-reaching. The physician who had charge of the hospital was thoroughly trained, and the reports are therefore of scientific accuracy. From January, 1896, to March, 1897, the year in which the hospital was in full operation, there were inside patients, 32; outside patients, 740; total receiving medical treatment, 772. This hospital, with a skilled female doctor, is of greatest blessing to the women and girls of the Indian tribes, who are so often uncared for in their sickness and suffering.

Tuberculosis heads the list of diseases to which the Indians are subject. Pneumonia, bronchitis, and kindred diseases are also numerous. The prevalence of these diseases arise as much from the lack and improper use of food as from exposure. The observant physician of this hospital makes the following careful summary: "I have been trying to find out about the population of the Indians on this reservation. They are decreasing. Ten years ago there were 4,000; now there are 3,700. There were 15 more deaths than births the past year; that is, ending with July 1, there were 183 deaths and 168 births."

Another unique and interesting phase of the American Missionary Association work among the Indians is the educational missionary work of Prof. F. B. Riggs, who is assistant principal at Santee Normal Training School, Nebraska. Professor Riggs has organized a movement for reaching the Indians in their villages. He has simple portable scientific apparatus. He gives the Indians experiments in physics, including electricity and magnetism. He takes also a stereopticon, and shows views of the race and development of civilization. He begins with the Indian tepee and the white man's dugout or sod cabin on the prairie, familiar to the Indians, and traces the development of the family abode, ending with some of the fine residences of our cities. He throws on the canvas pictures of great commercial buildings, factories, churches, and schools. It is Aladdin's lamp that this paleface lights, and the mysteries of magic never before opened to the wondering vision of childhood so much of magnificence, splendor, and surprise as is opened to the Indian man and woman through these pictures. I have been with Professor Riggs over the prairie and seen a whole village empty itself the following morning after such an exhibit. Men, women, and children tramped in chattering, hurrying companies, following Professor Riggs to the next Indian village, perhaps 30 or 40 miles away, that they might see again the marvels of the palefaced juggler. But more than curiosity is awakened. Professor Riggs emphasizes the necessity for self-reliance, industry, and economy if the Indian would ever come into the condition already reached by his white brother. Often Professor Riggs illustrates the life and work of our Savior with this stereopticon. The impression is wonderful and often permanent.

The report of our missionaries in Alaska, written under date of July 29, 1897, has reached us. They present a hopeful picture of the work among the Eskimos. The year has been one of marked prosperity to the people among whom our missionaries labor. Walrus fishing, upon which they largely depend, has been much more successful and profitable than usual. This means to the Eskimo skins, oil, and ivory for barter, and the general improvement of his condition. Our missionaries have built a log house, which has proved to be comfortable. Another cottage has been erected for the herders of the reindeer, who are occasionally stopping over for a night. The reindeer herd has increased, and proves all that was expected of it. It furnishes food through milk and carcasses, skins for clothing, bones and horn for needles, and useful articles of various kinds. The reindeer also furnishes the best means of transportation possible, going very rapidly with the sledges across this snow-covered region. This mission in Cape Prince of Wales is entirely supported by special contributions sent to our treasury for this purpose. It was closed for a year, but Mr. and Mrs. Lopp begged to return, and were ready to go on the doubtful support of these voluntary contributions. They have entered the field with great heroism and sacrifice, and certainly merit the support of all Christian people in their work. This mission occupies the most western portion of the mainland over which the Stars and Stripes float, and will some time be the basis of large missionary operations across the straits in upper Siberia.

The work of the Friends was reported by Mr. E. M. Wistar, of Philadelphia.

"The associated executive committee of Friends on Indian affairs was organized in the early part of the year 1869. Since that year the committee has continued in active service for the aid and advancement of the Indian in Christian civilization.

"We now have under our care nine mission stations, which embrace five schools and collateral service, viz, Modoc, Ottawa, Wyandotte, and Seneca, situated among the several remnants of tribes on the small reservations in the northeastern corner of Indian Territory; a station near Blue Jacket to the southwest of these, within the limits of the Cherokee Nation; Skiatook, with its flourishing boarding and day school, with a good history and much promise, farther westward, bordering northern Oklahoma; in Oklahoma the three remaining stations—Shawnee and Kickapoo in the south and the Iowa camps in the north center.

"Three Government schools also come within the range of our report, our regular mission efforts having been extended to the children collected in them. While we make no effort to proselytize these children, the relations between our missionaries and the school officers and children have been intimate and sympathetic.

"Our superintendents, a Friend and his wife, have their home near the Shawnee Government school; they make visits from time to time to all the above stations, and receive monthly reports from each, which, as heretofore, are forwarded to the chairman of our committee on religious interests and education.

"There are six monthly meetings, covering 23 particular or subordinate meetings of Kansas yearly meeting. Ten recorded ministers and some other interested Friends have had part in the gospel work. One thousand four hundred regular meetings have been held at the several meeting houses during the year, and besides these 15 series of appointed meetings. There are 13 Bible schools, of which 8 were held throughout the year, with an average attendance of 37. Reports show a net increase of 34 members, of whom 15 are Indians, the Indian members showing a total of 491.

"A boarding school for Indian children at Tunesassa, in western New York, which is in the care and support of Philadelphia yearly meeting, and the missions at Douglas and Kake Islands, Alaska, under Kansas yearly meeting, are both in active operation, but do not report to the Associated Committee. It may also be stated that three Friends from California meeting are now on their way to establish a mission at a point within the Arctic Circle.

"The cash appropriations for Friends' work for Indians the past year, so far as may be here noted, amount to about \$10,000.

"In visiting some of these schools last spring, it was gratifying to find that a high class of work was being done. A large number of the teachers seemed to be of a high order of excellence, to be earnest and efficient in their calling, and not unmindful of their duties as true missionaries of the gospel.

"The great needs are: First, a liberal addition to the force of efficient field matrons; and, second, a yet more complete annihilation of politics and spoils from all the agencies."

A report on Moravian Missions was given by Rev. J. Taylor Hamilton, secretary of the Society for Propagating the Gospel Among the Heathen, Bethlehem, Pa.

"Moravian work in behalf of the native races of America embraces two distinct divisions, the Indians and the Eskimos. Among the former we have been active since 1735, uninterruptedly since 1740, with a record of glorious success in several eras, in each case rudely shattered by the interference—sometimes bloody—on the part of white men. The story of David Zeisberger, the apostle of the Delawares, is one of almost unparalleled interest and of almost unequalled pathos.

"At present our Indian work is confined to five stations, served by 13 missionaries, who labor among Delawares, Munseys, Cherokees, and the Mission Indians of southern California. In the case of the last named, our two missionary couples are connected with the work of the Women's National Indian Association.

"Particular interest attaches to our mission among the Eskimos, begun in 1884 at the solicitation of Dr. Sheldon Jackson. Eskimo missions having been carried on by our church in Greenland ever since 1733, and in Labrador since 1770, Dr. Jackson turned to our society at Bethlehem with a request to take in hand the thus far neglected Eskimos of Alaska. The then practically unknown region of the Kuskoquin and Nushagak rivers, south of the Yukon, was selected. Among the five pioneers went the Rev. John Henry Kilbuck, a full-blooded Indian from Kansas, descended from Gelelemend, a chief of the Delawares in the Forks of the Delaware in Pennsylvania, about one hundred and fifty years ago. Mr. Kilbuck was a graduate of our college and theological seminary, and had served as a missionary for a few months among his own people in Ontario, Canada. One of the five pioneers was drowned in the Kuskoquin before their house was built. Before any converts had been won another missionary and his wife, Rev. William Weniland, now doing splendid service at Banning, Cal., among the Mission Indians, had to withdraw on account of seriously impaired health. For a while Kilbuck and his wife held the fort alone, contending with the severities of a climate which in winter has reached 60° of cold below zero, and with the difficulties of a language that has been compared to a combination of the growls of polar bears blended with the crunching of icebergs. But God blessed his zeal and fidelity. The first sign of any reward for his labor was given him on Good Friday, 1887. In the best Eskimo at his command he was telling the blessed story, old yet ever new, and was trying to explain that God so loved the world that he gave his only begotten Son, and that the blood of Jesus Christ cleanseth from all sin, when an old Eskimo interrupted him with the cry, 'Thanks; we, too, want our badness washed away.'

"At present we have 15 missionaries in this field, including 2 who are home on furlough. On the staff are a graduate of Hahnemann Medical College, Philadelphia, and 2 professional nurses. Four hundred and seventy patients were cared for last year. Three principal stations are occupied and seven outposts.

"Our missionaries found the Eskimos filthy, degraded, cruel, the prey of the shamans, or medicine men, given over to superstition, seeing evil spirits in everything, even in rocks and trees, without knowledge of God and without hope for the future, and possessing very little of comfort in the present world. In the reeking atmosphere of their underground kashimas, or dugouts, 16 or 20 feet square, 24 to 36 persons, representing three or four families, might cower over the fat lamps. Privacy and decency were unknown. The standard of morality was utterly low. A woman might have half a dozen husbands in turn before she settled down permanently. The aged and sick were simply taken outside the village and exposed to death by cold and starvation, to hasten matters and to prevent a kashima from being haunted by the ghost of one who departed under its roof. The persons of the people literally swarm with vermin.

"Now more than 600 baptized Christians meet daily for evening prayers in ten villages. Three schools are maintained, two of them boarding schools. The decencies of family life and the proprieties of civilization are beginning to be prized. The power of the shamans is broken; heathen rites have practically ceased on the lower Kuskokwim. Twenty-seven native assistants, two of them boys who were at Carlisle school—David Skuviuk and George Nukachluk, married to Christian girls trained in missionary families—are authorized to conduct services, and largely take charge of the affiliated outstations. On January 30 the first fruits of home mission work among themselves were gathered in the baptism of a convert at a village 80 miles from Bethel, the chief station, and up to that time served wholly by two native assistant missionaries, Neck and Sumpka by name.

"For several years the mission at Bethel has had a sawmill in operation, the natives bringing logs and receiving planks in exchange. Thus it is hoped that, gradually, decent houses will become the rule.

"That the Eskimos should become civilized in a mode exactly patterned after our own, is not to be expected. But they may well become civilized like the Laplanders. We are, therefore, deeply interested in Dr. Sheldon Jackson's project—the introduction and distribution of domesticated reindeer throughout Alaska. We desire to see this succeed, not only as a civilizing medium, and as furnishing a permanent food supply (the present sources of food being threatened with gradual extinction), but also as a means of freight and postal connection. At present we have a regular exchange of mail with the Kuskokwim only once a year. For supplies our mission is dependent on the ships of the Alaska Commercial Company. Notice has been received that these will no longer be sent to the Kuskokwim, all trade being diverted to the Yukon by the gold fever. It is very desirable that a freight and postal route connect northern Alaska with the southern coast of the Aleutian Peninsula, where steamers now touch monthly in winter and fortnightly in summer. This connection will be practicable by reindeer in winter. Since the civilization of arctic and subarctic Alaska is intimately connected with the distribution of the reindeer, we earnestly hope that this conference will again indorse Dr. Jackson's farsighted philanthropic measure, and request Congress to enlarge its appropriation for its more adequate prosecution.

"Whilst the element of time is needed to disclose the ultimate result of efforts to Christianize and civilize the Eskimos of Alaska, we are already at a sufficient distance from the inception of the work, in time and in degree, to warrant the assertion that here, as elsewhere, Christ has been disclosed to be the hope of the world, and of the lower races in particular, body, soul, and spirit. When with the co-operation of the Divine Spirit you plant in the heart of the savage the germ of saving faith, and are instrumental in the regeneration of an immortal soul in heathendom, you have dropped an exceedingly fertile seed in receptive soil. Regeneration carries with it elevation and education, appreciation of and desire for culture and civilization—ultimately, in fact, everything, for the image of God again begins to emerge in man from beneath the disfigurement of barbarism and sin."

The Mennonite Mission Board presented the report of its Indian work by Rev. A. B. Shelly, secretary:

"The work of the Mennonite Mission Board among the Indians has been continued during the present year as before. Our schools are now filled to their full capacity, and a number of children had to be refused admittance for want of room. Both the Cheyennes and Arapahoes sent an earnest request to have an additional school established at Cantonment, Okla., so that each tribe might have its own school, and that all their children might be accommodated. But as a Government Indian school will shortly be erected at Cantonment, our board will not extend its school work at this place. A number of youths have during the present year accepted the Christian religion, and show the effects of a change of heart by their upright, moral, and Christian conduct.

"Besides the educational work, which also includes industrial training, mission work among adult Indians is continued with increased energy. If we compare the condition of our Indians to-day with what they were a decade ago, a great change

for the better is seen. The Indians have been morally, socially, intellectually, and to some extent spiritually elevated.

"A new mission station has been erected in the vicinity of Arapahoe, Okla., during the past summer.

"The work among the Moqui Indians, at Oraebi, Ariz., is progressing slowly. The field is hard, yet not hopeless. Besides our own missionary, two missionaries sent there by the Women's Indian Association have of late been engaged. Besides these, Mr. and Mrs. Collins are doing good work."

The women's executive committee of the Board of Domestic Missions of the Reformed Church in America made the following report:

"Our board inaugurated work among the Cheyenne and Arapahoe Indians of Oklahoma in 1895. Rev. Frank Hall Wright, who is himself half Indian (Choctaw), is the missionary. A grant of 15 acres on the Government reservation at Colony has been given to the denomination, and a church and parsonage have been erected. The church was organized and dedicated last November with 22 members, Indian and white, and now there are about 40 communicants. A Sunday school of over 120 scholars was organized, the superintendent and several teachers being connected with the Government school.

"While the center of work is at Colony, Mr. Wright has a large field among the Blanket Indians; and feeling the need of a helper, the committee in May last called the Rev. Walter C. Roe and his wife, who have entered upon this work with consecrated zeal."

Indian work of the Protestant Episcopal Church was reported as follows:

"In the great Territory of Alaska this church has work among the Indians and Eskimos along the Yukon River, and north of the Arctic Circle at Point Hope. Bishop Rowe was led to turn his attention this last summer to the Yukon district, and was on the ground almost at the breaking out of the gold fever. He wrote from Unalaska on his return journey that he had found the work more satisfactory and encouraging than during the previous year, and the workers more full of encouragement with regard to results.

"The year has been marked, among other things worthy of note, by the successful beginning of the work of the woman's auxiliary. Regular meetings have been held, and the interest of the members has been unflinching.

"From Point Hope Dr. Driggs reports that on his return to duty, a year before, he received a joyful and hearty welcome from the natives on his arrival at St. Thomas Mission, Point Hope, our most northern outpost. The doctor has erected a new home for himself at this place, in the building of which natives and a few white men present assisted. The interest shown in the Sunday services has been very marked during the year, the average attendance being between 120 and 125. Only a few years ago these people had never known of the true God, but now there is scarcely a family at Point Hope but prays to him. Dr. Driggs says: 'I doubt if there is a single city or village in the United States where the ratio to the total population of those who attend worship on Sundays has been as large the past winter as it has been here on Point Hope.'

"In Arizona missionary work is carried on among the Navajo Indians at Fort Defiance, and among the Mojave Indians on the Colorado River. Miss Eliza W. Thackara, in charge of the hospital at Fort Defiance, is doing most excellent work.

"In the diocese of Fond du Lac, the oldest Indian work is being carried on among the Oneidas. As an indication of the progress that has been achieved in this district a congregation of 1,000 baptized persons has been gathered, and nearly 200 communicants.

"In North Dakota missionary work is carried on among the Chippewas, Sioux, Mandans, and four other tribes.

"In Oklahoma, among five tribes numbering in all 66,289 Indians, Christian work has been carried on with gratifying results.

"The memorable event of the year in South Dakota was the completion, or near completion, of twenty-five years of service by five clergymen and two ladies. The board has already taken pleasure in expressing its high sense of the value of such prolonged and faithful service. Bishop Hare expressed his own great pleasure and was happy to place on record the cordial generosity of the friends who enabled him to present to each of these faithful laborers a check for \$100 as a memento of this interesting event.

"The building of St. Elizabeth's School, Standing Rock Reserve, was on January 26 entirely destroyed by fire. So soon as the disaster became known, however, sympathetic aid began to pour in from all quarters, till more than twenty dioceses were represented in gifts, from Maine to California, from Minnesota to Georgia. These gifts, together with the insurance of \$5,000, enabled the bishop to rebuild the school, which is now almost completed.

"In South Dakota is by far our largest Indian mission. It reaches thirteen tribes. The field is divided into ten separate divisions, each of these being under the sr"

vision of a clergyman. The several congregations, except the central one of the division, are in the immediate charge of native deacons, catechists, or helpers. Connected with the mission are four Indian boarding schools averaging 50 pupils each, to whom religious instruction is given daily. Out of a population of about 25,000 Indians, 9,478 in all have received baptism, and nearly 3,000 have been confirmed. As an indication of their own sincerity and earnestness, these Christian Indians not only aid in supporting their native clergy, but also send contributions for domestic and foreign missions. Let it be said to their credit also that not a church or chapel among them is encumbered by debt or mortgage. Services are held at fifty-five stations and substations at least once each Sunday, either by the clergy or their Indian helpers, and occasionally in twenty-five other places. The only case of discipline that has ever occurred among the native clergy was the deposition this year of one of them.

"In southern Florida work is maintained among the Seminoles in the Everglades.

"In Wyoming Rev. Sherman Coolidge reports the work among the Arapahoes as quite encouraging."

Rev. Charles F. Thompson, D. D., made a brief report for the Presbyterian Board of Home Missions, and Rev. A. P. Foster, D.D., made a report on the Indian work of the American Sunday-School Union, as follows:

"The American Sunday-School Union has been at work in this country for seventy-three years, and, first and last, has given much attention to the Indians. So far as I have been able to ascertain, it has at present seven missionaries at work, four being in the Indian Territory, one in Michigan, one in South Dakota (neither of these two, however, devoting their whole-time to the Indians), and one among the Indians in Washington.

"The work of the society is somewhat peculiar. It does not attempt original work among heathen Indians, but it proposes, where they have been partially Christianized and brought to some knowledge of the truth, there to organize among them a Sunday school, which shall stimulate them to do Christian work. In other words, it finds Christian activities for young people who have come from Eastern schools. Over 100 schools have been organized among the Indians in the Indian Territory, there being a more fruitful field for this kind of work there than among any other portion of our Indian population."

THE INDIAN PROBLEM.

[By Oscar E. Boyd.]

The church, through its missionaries, has been working upon this problem for many years, and has made great progress. New methods have been added to the first effort of simple gospel preaching in their own tongues, until at the present time almost every known and approved method is used. The mind, the heart, and the hand have each been brought under civilizing and Christianizing influences, and the good work can not be overstated.

The Government has also been trying to solve this problem, and it will be generally admitted that in reaching its present status many mistakes have been made. The most serious mistake of all was that of recognizing the Indians as so many different nations, and entering into treaties with them as such. If this had not been done the problem might have solved itself by this time, largely, perhaps, by amalgamation with immigrants from foreign lands. Dealing with them in their tribal relations, holding for them large amounts of trust funds, and being under treaty obligations to feed, clothe, and care for them generally, it became necessary to appoint agents to carry out these obligations. These agents being the appointees of the Government, the situation became a political one, and soon the whole system became one of systematic robbery of the Indian, with all the attendant evils of debauchery and pauperism. The Indian became a prey to bad men, and was not only robbed and degraded, but in his own downfall he involved many of the neighboring white people who had dealings with him. Again, the bad faith of the Government in breaking treaties has cost our nation many valuable lives and produced a bitter hatred in the minds of the natives. The cost in money to the Government in putting down Indian rebellions has been many times greater than the amount that would have been required for their education.

The present attempt to solve the problem, by education, literary, and industrial, by giving the Indians land in severalty, granting them citizenship, making laws for their guidance and protection, and compelling them to work for their living as any other man must do, is a great advance on former methods.

But the final solution can not be reached until further advance is made. The Government will not be successful until it has entirely separated the Indian work from politics. To this end all good friends of the Indians should work and pray. We must take this whole Indian question out of politics, both national and ecclesi-

astical. No party should appoint the men who manage these affairs, and no church should dictate the policy to be pursued or subsist upon Government appropriations. The Indians must be placed upon the same basis as to politics and religion as any other people, native or foreign born. The Government should cease to feed and clothe them, except possibly for a time in some special cases. The schools should be enlarged, improved, and increased in number until all the children are provided for. The laws should be made to operate for them the same as for any other citizen or foreign resident. The funds belonging to the tribes now held in trust by the Government should be distributed wisely among them as soon as it is safe to do so. This distribution might be made in the way of buying them homes and useful equipment for self-help. It is a law which God has laid down for the elevation of mankind that each man must mainly lift up himself by his own effort, and the Indian is not an exception. It is one of God's fundamental laws that if a man will not work, neither shall he eat. The endeavor, therefore, to induce the Indian to work is essential if he is ever to be a man among men.

After all, the real hope of a final solution of the problem must be through the preaching and teaching of the Word of God, by His church implanting in their minds that God is both good and just, and that he is willing to save through Christ all that are downtrodden. Purely secular education and work will never elevate a people to their highest and best development. "For other foundation can no man lay than that is laid, which is Jesus Christ."

Mrs. W. W. Crannell called attention to the case of some Indians of New York State who had been imprisoned in Albany for selling liquor, but she had not been able to learn that the white men who sold liquor to the Indians had also been arrested.

President Dreher, of Roanoke College, called attention to the fact that the charter of William and Mary College, in Virginia, provides for the education of Indians as well as for white men.

Adjourned.

FOURTH SESSION.

THURSDAY EVENING, *October 14.*

The conference was called to order at 8 o'clock by Mr. Garrett. Miss Myra H. Avery, of Poughkeepsie, made an address.

THE EARLY NEW YORK INDIANS.

[By Miss Myra H. Avery.]

I shall say a few words about the early Indians of New York, because to one who, in her somewhat promiscuous digging, has discovered unexpected mines of interest, the temptation to share and share alike with friends is very great.

As you know, five Indian nations once occupied the territory which ultimately became the State of New York. Among them were the Onondagas, whose chief sachem, Hiawatha, made overtures toward a federation with the Mohawks. Afterwards the Oneidas, Cayugas, and Senecas joined the league, signing the compact with their several symbols, a bear, a forked stick, a calumet, and a spider.

In 1524 this confederacy claimed that it had already existed for six generations. The Indians which comprised it were given by the French the generic name of Iroquois, and it is a remarkable fact that when first known to Europeans this federation numbered 12,000 souls, and that according to present statistics that number stands now, three hundred and seventy-five years later, precisely as it did then. This fact, I may add, is not given me directly from the Department of the Interior, but I nevertheless believe the information to be entirely trustworthy. It must be borne in mind that many of these Iroquois are now living in the Dominion of Canada.

In 1715 the Tuscaroras of North Carolina joined the union, and were given a portion of land lying between the Cayugas and the Senecas. They thus became the sixth nation.

At the close of the seventeenth century all the Indian tribes from Hudson's Bay to the present State of Tennessee, or, by the authority of at least one historian, all the red men from Lake Superior to the Isthmus of Darien, recognized the domination of these Iroquois. They styled themselves "The People of the Long House," referring, probably, to the great amount of territory they occupied; which territory, by reason of its extent, was already a truly imperial domain—fit material for the making of an Empire State. The Iroquois lived in friendly relations with the Dutch until the administration of Director-General Kieft, in 1637. That the grave disorders among the Indians under his rule were due to his misguided severity is evidenced by the fact that the doughty Dominie Bogardus (one of the earliest clergymen sent to New Amsterdam), who had felt impelled to denounce the Director-General Van Tve

as "a child of the devil," and to threaten him with "such a shake from the pulpit as would make him shudder," was also led, in view of Kieft's lack of administrative wisdom, to exclaim in his pulpit, "What are the great men of the country but vessels of wrath and fountains of trouble?"

But in 1687 there came a change for the better, and we get our first glimpse of an Indian commissioner, in reality though not in name, when Peter Schuyler, the uncle of Gen. Philip Schuyler of the Revolution, was appointed the recognized representative of the colony in its conferences with its red allies. He, by his courage and sagacity, as well as by his friendship for them and trust in them, was able so to win their confidence that they called him "Brother Quider." At first he represented the white men in their negotiations with the red; but afterwards, in 1710, he went to England with five of their leading sachems to represent their interests at the Court of St. James. He had, therefore, a double claim to the distinction of first Indian commissioner.

The principles of Peter Schuyler, if not the precise office, were inherited by Col. William Johnson, afterwards Sir William Johnson, who lived among the Mohawks as one of them and was adopted by them as their war chief. Later he gathered 100 families about him, calling the settlement Johnstown, which name it still bears. He gave land for churches, assisted Wheelock in his Indian school, settled controversies, negotiated treaties, quelled outbreaks, and, in fact, formed in himself a complete government, legislative, executive, and judicial. (And here I will say, in passing, that in preparing an historical paper, which I gave five years ago, I discovered many interesting facts concerning Eleazer Wheelock, who not only established an Indian school, but was the founder of Dartmouth College and became its first president. These facts I should have taken great pleasure in giving here had I known earlier than this evening that he was a direct ancestor of our hostess, Mrs. Smiley.)

After Schuyler's valuable services were lost to the colony, troubles with the Iroquois broke out with fresh bitterness, and because of his ascendancy over them, Johnson was given, in 1796, the appointment of superintendent of Indian affairs. That some of the evils of the present day existed a century and half ago is evident when it is stated that he was also given the chief command of the New York troops, and held the incongruous position of contractor of supplies for both.

In 1764 the great unpronounceable Kayoderasseras patent, covering 700,000 acres, obtained by the Six Nations by grant of 1708, was brought into dispute, and to settle the controversy Johnson, the first Mr. Smiley, called a conference in 1768, when he invited the governors of New York and its neighboring colonies to meet the delegates of the Six Nations and those of the Delawares and Shawanese—about 900 braves—as delegates, and with from 3,200 to 4,000 warriors in attendance, as variously estimated by the historians. This great predecessor of these yearly conferences at Lake Mohonk met one hundred and twenty-nine years ago in this province, and not remote from where we are sitting. A farther parallel between then and now is found in the fact that that ancient conference took place in this very month of October, opening on the 4th of the month and continuing its sessions until the early days of November. You will see that the analogy is not complete, since in the great conference of the last century the Indians greatly predominated, while in Mr. Smiley's nineteenth-century conferences the guests are chiefly friends of the Indian, or are counted as such, because of our great interest in them. All these statements are preliminary to the inquiry if it is simply a remarkable coincidence that the original, important conference was held at almost the same place, and at quite the same time of the year as now, or did our host already know these facts and invite his guests in accordance with them? At any rate, in this golden month of the year, and not far from here, they met. I grieve to say that, since times were dark, so far as we know, no women met with them.

I do want to add that the Indians were, in at least one respect, more enlightened than their white brethren, and even then admitted women to their councils. Indeed, so prompt are they to recognize merit without distinction of age, sex, or color that they in 1891 received a white woman as a member of their council, she being accorded "full legal privileges" as chief, custodian, and adviser of the Six Nations. Her grandfather was adopted into the tribes more than 100 years ago, in a way we must believe honorable to himself, since the Indian name given him, Tywe, signified "honest trader." A noble strain in the family seems to be further indicated by the Indian name given to her father, signifying "bravest boy," and culminates in that given to herself in 1880, when she was publicly received into the Snipe clan as "bearer of the law." Honesty, bravery, intelligence—truly an honorable succession. No wonder that for her legislative work in protecting the landed interests, the territorial boundaries of the tribes, the title of Chief Yaie na nob, "she watches for us," was in 1891 conferred upon her.

I would not like to be held responsible for the pronunciation of these Indian names, and I have, therefore, as far as possible, avoided using them in the brief

account I have given of the first Indian commissioner, the first superintendent of Indian affairs, and the first great Indian conference.

At the close of Miss Avery's address the reports from missionary societies were resumed.

RESPONSIBILITY FOR THE INDIAN.

[By Rev. T. L. Cuyler, D. D.]

For fifteen years this Mohonk conference has been the pilot house of this great enterprise for civilizing, elevating, and Christianizing the Indians. From this pilot house discerning eyes have looked out upon the wants and the woes of that suffering race, and sturdy hands have held the tiller and kept the ship on an even keel. Some of those hands—the hands of the heroic Armstrong, who gave his life for the black man and the red man, of President Hays, General Fisk, Austin Abbott—have been stricken down. Let us be thankful that new hands are coming all the time to grasp the rudder and keep the ship up steadily to the wind.

But this conference not only has a prodigious influence all over the land on the welfare of a wronged race; it seems to my mind to illustrate one or two very important thoughts for us as followers of Jesus Christ. It is worth coming up to Mohonk just to see a beautiful exhibition of practical Christian unity. I suppose if I were to call the roll of denominations here, to every one of them somebody would answer. Organic unity may be an iridescent dream; and, indeed, in these days it seems as if the army of Jesus Christ must be broken into different denominations to do its most effective work. But sectarianism fires right through the lines; Christian unity fires the common shot against the common foe. The only way to bring about absolute Christian unity is to set God's people working together. Hitch up four or five horses at the fence, and they will fall to biting and kicking. Harness them to a team and give them a heavy load to pull up a steep hill, and they have got something else to do than bite and kick. That is the only way to get Christian unity, and as long as we have that I would not care the toss of a copper for that dream of organic union.

And we are brought up here, I think, to get a new lesson in Christian responsibility—the responsibility of the strong to bear the burdens of the weak; of the cultured to teach the ignorant; of those that have a footing to help up God's poor cripples. Glorious old Paul (he has his successors here to-night; I believe, Presbyterian as I am, in a certain kind of "apostolic succession")—glorious old Paul said, "I am a debtor to the barbarian, and to these bondsmen of sin and Satan." He paid that debt with his heart's blood! To-day, at New Haven, the American board is declaring the responsibility of the church of America for the vast mass of benighted heathen. To-day Mohonk declares Christian responsibility for our brothers and sisters on the prairies and among the mountains. Christian responsibility teaches the only way to meet civil duties or Christian duties. There is a great deal said in our time about political corruption, the despotism of bosses, the degeneracy of legislatures, and so on. Who is responsible? Every Christian citizen who neglects before God to do his duty!

For long years our poor copper-faced brother-at-law has been robbed and wounded and flung out into the thickets naked. God knows that it ought to crimson the American cheek with shame! For years that has been going on, and the political Levites went by on the other side. Political parties put into their platforms gold, and greenbacks, and wool, and hides, and negroes, and Cubans; tell me when the Indian has been there! The Indian is forgotten even in the platforms of the political leaders of our country. Yet though the Levite leaves him neglected, and the politicians have passed him by as he lay wounded in the thickets, God has sent up to this beautiful mountain top some of his good Samaritans, to look over the land and call God to witness that you stand for the rights of the wronged, for the elevation of the neglected, for the Christianization of the heathen on our own soil, and for doing to this vanishing race what God puts it into our hearts as Christians to do. Daniel Webster said the greatest thought that could take hold of a human mind is responsibility to God; the greatest thought that can take hold of the Church of Jesus Christ is the responsibility to bring this old sinning and suffering world and lay it at his feet. Let us be filled with that thought, and then this conference will be not only a business convention, but a season of spiritual quickening, an uplift, and joy.

In a corner of these beautiful gardens you will see a little group of deer, the last remnant of the hundreds that once roamed over these mountains and valleys. That little remnant are tenderly cared for by our beloved friend and host. Shall a little remnant of red deer be cared for, and the last remnant of red humanity be left to starve for "the bread of life;" be cast out into the cold and left to perish? God forbid! How much more is a man better than a deer!

Good friends, let us go home with a new baptism of brotherly love, and feeling a new sense of great responsibility. For while this work calls for patience and faith

and wisdom and undying zeal, it involves this comfort—that God is on our side, and that in the end we must win.

We may die or be forgot;
Work done for God, that dieth not.

Mr. Garrett then announced the subject for the evening's discussion to be "The consolidation of the Indian Bureau and the abolition of unnecessary agencies." Mr. Herbert Welsh was invited to open the subject. Mr. Welsh spoke as follows:

THE NEXT STEP IN CIVIL-SERVICE REFORM.

[Address by Herbert Welsh.]

MR. CHAIRMAN, LADIES, AND GENTLEMEN OF THE CONFERENCE:

Before those who are engaged in any important work proceed to a fresh advance it is not amiss to pause for a moment and indulge in a brief retrospect. Such consideration will often aid us to make our advance, not only with that decision which comes from knowledge and from clear and definite thought, but with confidence and with energy.

If we look back over the history of this conference there is one of its achievements which produces on the minds of many of us a preeminently strong impression. Some years ago we advanced the idea that merit should be the controlling thought and purpose in the Indian service. The service was then regarded not primarily with a view to benefiting the Indians, but with a view to finding places for political dependents of whatever party was in power. The mere statement of this condition is enough to show that no effective work could be accomplished under it. Wherever an earnest, intelligent, energetic man or woman was found in the service, trying to do the work of civilization, there always came in political influence which at any moment might sweep them away. In every case where there was a change of administration it did come forward, and swept almost every person out of the service; so that one great element which should exist in any successful human enterprise—reward for merit, continuity, possibility of growth, inducement to labor—was wholly lacking in the Indian service. I well remember when first, on the floor of this assembly, the plea was made for the acceptance of the principle of merit, which we call civil-service reform, it was looked upon, even by the friends of the Indians, as a new thing, uncertain in its effects, and by some it was opposed.

What a change has been wrought from that day to this! We may say that all friends of the Indian, of whatever political party, however differing in opinion on other subjects, unite, in the main, in this idea that merit and not political opinion should be the controlling factor in the appointment of persons to the Indian service. We have seen that principle recognized more and more, not by one party, but by both. It was not immediately recognized; no great reform moves with unflinching quickness and unflinching certainty. It is like the movement of the tides; it has its minor retrogressions at the same time that in the main it steadily advances. But I know nothing more encouraging than to look back over these years of effort and to see, through all the incidental failure that it has been ours to contend with, the steady recognition of this principle. Day by day, like some great natural process, it is doing its excellent work; and it will continue until it entirely triumphs.

We had last night the report of Dr. Hailmann. In Dr. Hailmann personally we see the idea of the merit service. Originally, in looking for a superintendent of Indian schools, a trained educator was not sought. But Dr. Hailmann was brought forward by Dr. Harris, of the National Bureau of Education, himself a Republican, entirely without political considerations, and he was appointed by a Democratic President. You can see the advantage of such a choice in the knowledge and the power which lay back of those simple, crisp sentences which showed the principles, based on a sound philosophy, which are at work in the Indian school service. It takes no great knowledge or imagination to see the importance of continuity in carrying forward that work. Suppose, in obedience to the old spoils idea, this gentleman's removal could be dictated simply from political considerations? Even if it were possible to place in his position one equally capable, equally experienced, equally well-informed, would there not be loss? Is there not a serious necessary loss which comes from upsetting plans before they have matured?

I want to point back to this element of growth in our work, because unless we consider it we are not ready really to advance. We come here, I take it, not simply for a love feast, good and helpful as such things are. We come here in a spirit of consecration, to try to bring this Indian service to a point where it shall do its perfect work. We are not content, no matter what the difficulties may be that beset us, until we have overcome them; until we have, out of frank hearts and well-informed minds, accomplished the full measure of our work, with such strength as God gives us. And I take it, moreover, that we recognize the dignity of our position,

with no feeling of self-conceit, but with a knowledge of the power that ought to be, that really is, in our hands. We are representative of the citizenship of the United States; otherwise we have no right to meet here. If we do meet here armed with that high consideration, spurred forward to action by the sense of our responsibility, then we ought to be stimulated to a higher and nobler effort in proportion to the difficulty that faces us.

I think that we have work still to do. As this merit idea goes forward in the slow accomplishment of its purpose we ought to consider certain great structural difficulties which are facing us and which tend to impede it. They were clearly and tersely, and to my mind convincingly, pointed out by Mr. Leupp. If you have any great work to do, you want a unification in the power by which it is done. If an army is to fight an enemy in the field the first thing we scrutinize is the general at the head of that army. All the vast resources of the United States, all the lives that were poured out, were not enough to accomplish the quelling of the great rebellion until a strong man was placed at the head of our armies. Then lesser men worked in harmony and in unity of spirit with him, and finally the great result was achieved. In every human enterprise you find illustrations of the same thought. No business is successful without a powerful man at the head of it to plan its work and to carry plans into execution.

Now, what are the conditions that face you in finishing your Indian work? They are conditions which, it seems to me, absolutely prevent that work from being done in the most economical, simple, and effective manner. In considering this matter there is no question of personality; but Mr. Leupp showed you yesterday that the Secretary of the Interior has the care of some fourteen bureaus, a very few of which would be sufficient for the careful and thorough work even of a very able and highly experienced man; and in addition to these he has the charge of the great Indian question, with all its complications. He showed you also that in the Interior Department there is a large corps of clerks who have practically the power to hold up decisions which have been reached in the Indian office after mature consideration and to subject them to delays which are not only irritating but subversive of a good service.

Now, my proposal is simply this: That the friends of the Indians, who have studied this question carefully, who come from all parts of this country, who therefore are fitted, not to dictate to, but to consult with those in authority, should ask that certain very simple things should be done. Every good thing which has been accomplished in the Indian service has been accomplished when the sentiment of the people of the United States, expressed by individual men and women, has been trained upon Washington and has made its influence felt there.

We have an Indian commissioner. The very term would seem to imply that he is charged with certain powers for the doing of this Indian work. But when you look at this position carefully you find that he has hardly the powers of a higher clerk. My proposal would be to make this Indian Bureau, to a greater or less extent, independent of the Interior Department, and to clothe it with larger powers. The commissioner should be charged with the main responsibility for doing the Indian work. You have introduced, through pressure from year to year, this idea of appointment by merit and not for political service; of retention because of merit instead of casting out of the service under the pressure of partisanship. Now simply complete that great principle by asking that the Indian commissioner, the man who is to finish this great work of the civilization of the Indian for the people of the United States, shall also be separate from political considerations. The people of the United States need to put in that place the very best man that can be found. I believe our present commissioner is an excellent man. If he prove so I should desire him to be retained. Therefore we would ask the President of the United States, in future years, when that choice is made, to make the selection upon that ground only. The request can be made with all courtesy; it is clearly within our right as citizens to make it, and I am perfectly sure that success will simply depend upon the earnestness and tenaciousness with which it is made.

Then when you have the Indian Bureau, with a strong man at the head, charged with power and responsibility, if it fails in its stewardship everyone in the United States can look to that bureau and that Commissioner and put the blame where blame belongs. In all our great cities the idea is growing that the mayor of the city should be charged with large responsibility. The old idea that the responsibility should be diffused among various boards has worked very badly, because no responsibility could really be located, and inefficient work was hidden under diffused authority. Precisely the same idea ought to rule in our Indian Bureau, so that work may be efficiently done and plans carried out to their legitimate end. No army can win great victories unless there be unity in that army. No business enterprise can reach great success unless the same conditions exist there. If the work of the Indian Bureau is not done as economically as it ought to be done, it comes first of all from the fact that the structural conditions are not right; and, second, from the

fact that the friends of the Indian do not sufficiently hold together to ask, to urge, and to secure such a great reform as this.

I have purposely put this proposition in broad and simple outlines. I do not want to be confused with details, or to confuse you with them. But, from my own experience and the knowledge of others which has been brought before me, I am profoundly convinced that something in this line ought to be done if our work is to be efficiently conducted, and if this great principle of merit, which our effort for fifteen years has brought so far on the road to success, shall reach its full and glorious fruition.

Mrs. Amelia S. Quinton, President of the Women's National Indian Association, was next introduced:

THE ABOLITION OF UNNECESSARY AGENCIES.

[By Mrs. A. S. Quinton.]

I am very glad to second the suggestions that have been made by Mr. Welsh. All who have worked for Indians have scores of times come against the great difficulties named in the way of the service. A great deal has been gained, and constant rejoicing has been felt by all interested in Indian affairs; but there is still a vast waste of effort, and there are hindrances in many directions, as you have been shown by the illustrations given. There is power enough in this Mohonk Conference, if nowhere else, to carry the reforms needed to completion; to put power where it ought to be; to make some one responsible for the finishing of the needed work. If such power were localized the Indian work could be speedily done, at least so far as the machinery, the general principles, are concerned. The working out of details would take time, of course. The reservation system is "going, going," and it ought sometime to be "gone." If there could be responsible power somewhere to appeal to, the whole work might be done within the lifetime of some who wear the crown of glory already.

We have been told repeatedly by Indian officials that there are at least a dozen Indian agencies that could be spared with advantage to the Indian. Those which have been named are the Hoopa, Cal., Agency; that at Siletz, Oreg.; the Warm Springs and the Umatilla in the same State; the Sisseton and Yankton agencies, of Dakota; the Western Shoshone, of Washington; the Pottawatomie, of Kansas; the Quapaw and Seneca, of Indian Territory; and the Mission Indians Agency, of California. These Indians are said to be prepared for the change. Nearly all of these reservations have Government Indian boarding schools, so that each superintendent could act as a "nearest friend" to the Indians during the transitional stage. The agency is a beneficial institution just so long as it is necessary; it is a vast hindrance when no longer necessary. The agency period is one of tutelage—of political childhood for the Indians—and the sooner they can get on their own feet and look after their own affairs the better. The Omahas, many years ago, asked that they might be permitted to conduct their own affairs as they saw other men do. That was most interesting, because underneath was the manly sense of power—the desire to be the architects of their own destiny. But the agency system should not in any case be abolished too soon, or we should have more tragedies like that of Jacksons Hole. Those which I have named are said by officials to be ready at the present moment for the change. This conference might well form a resolution expressing itself strongly in favor of diminishing the number of agencies in this gradual and rational way.

I am asked to speak also of the missionary work of The Women's National Indian Association. It is known to many members of this conference that our missionary work has always been in tribes unhelped religiously by any other organization. It has been going on thirteen and a half years, and more than forty stations in all have been opened in thirty different tribes. Everywhere it is just such lonely work as you have heard of this morning. It is domestic instruction six days in the week, and religious instruction is under and through it all. The results can not be told in statistics; we can not put the working of heaven into statistics. When a mission becomes established, we turn over its property and work to some one of the home missionary societies of the churches. In some instances our society has given a cottage or a salary to some missionary society, enabling that society to open a missionary station sooner than it could otherwise do.

Our mission in Upper California began with a day school for 12 pupils, and recently, having 87 pupils, its property was sold to the Government, and a plant to cost over \$20,000 has been ordered. That school has been a mission in every sense to the pupils and to the neighborhood as well; and the teachers and other friends have done real missionary work among the parents of the pupils.

Our Maine auxiliary has been at work for the Shawnees of the Indian Territory. The Massachusetts association had a work among the prisoners at Mount Vernon, Ala., of whom we have heard to-day. These are now at Fort Sill, very near the

Segur Colony, where the wonderful work of Capt. Hugh Lenox Scott is being done. On their removal from Mount Vernon the Massachusetts auxiliary took up work among the Hualapai Indians, probably the poorest tribe in the country, and excellent service is rendered there. At various points we have had the cooperation of Government, not in furnishing money, but in setting apart land, and in some instances granting us the use of buildings not otherwise needed.

Our Rhode Island auxiliary works among the Spokanes of Washington, and our teacher there, Miss Helen Clark, is a genius in such work. We have learned that the distinctions regarding woman's work are getting very much mixed, for Miss Clark is also a carpenter. One of the Indians said of her, "She come in one day, plank under her arm; you turn round, she make cupboard." Her wise and helpful influence has been felt in the farming and other industries, as well as in the school-room, where 48 of the 56 pupils the first year learned to read and write and sing and pray in easy English, which was a wonderful achievement.

The Connecticut auxiliary, as you have heard, has an interesting and growing mission and school among the Bannocks and Shoshones of Idaho, of which it has had the entire management and support since 1888.

The New York City auxiliary has a mission among the Agua Caliente Indians of Warner's ranch. The Brooklyn society has a mission in the desert of California, a literal desert—white, glittering sand as far as the eye can reach. There we have a pretty little church and cottage, and now a water supply is being put in for irrigating the five acres, as well as for domestic purposes.

Our New Jersey auxiliary carries on work among the Moquis of Arizona. Of the two teachers, one is an industrial teacher, who came to Philadelphia, went through the woolen mills and learned weaving. Some ingenious young man whittled out for her a loom and spinning wheel, in small, and she can now give the pattern to an ordinary carpenter and have those things made. She proposes to teach the Moqui women to spin as our grandmothers did, that they may use the wool left, which they can not sell, to make their own fabrics.

The Philadelphia and Kentucky auxiliaries, with the cooperation of Government, have mission work still among the Seminoles of Florida, and over 6,000 acres of land have in this connection been bought for them by Government. In Upper California there is a mission among the Hoopa Valley Indians, under the care of our California auxiliary. Our national society expends about \$3,000 a year in missionary boxes and Christmas presents to make Christmas services; and these Christmas gifts go also to Indian schools, and in many instances they bring to the little brown children their first knowledge of the first Christmas. The association has helped thus seventy different tribes. The work of the eleven missions carried on this year has been full of interest, and there are new developments all the time and many incidents of touching interest. From \$15,000 to \$28,000 a year have been expended in work, and twelve mission cottages, six chapels, and two homes for needy ones have been built in all.

The Indian children love the missionaries, and the grown people appreciate the work. Everywhere it needs further support, money, sympathy, and prayers. Our friend Bishop Whipple said in 1879, when we sent our first petition to Government, "These women are building larger than they know." It was true, dear friends, and simply because it was God's work. He has led it.

THE PRACTICAL DIFFICULTIES.

[By Hon. S. J. Barrows.]

MR. PRESIDENT: I suppose I am here to represent "the moral gloom of Washington," to which allusion was made in the opening address of the president.

The last conference I attended here was a black one, or a black and yellow one. This is a red one; I suppose the arbitration conference, with its flag of truce, might be called a white one. I did not have the pleasure of attending that; but I did have the pleasure this summer of representing the House of Representatives in that memorable conference abroad, made up of members of parliaments of the different countries of Europe, on the subject of arbitration, and of bringing to them the greeting of the conference that was held here.

I feel that I am to-night in a position which is interesting and delightful, but certainly very peculiar. This conference, so called, is really a school. Its object is to educate the lawmaking power, the Congress of the United States. There are 175 persons in attendance, and of that number 174 are teachers, and I am the only pupil. I rejoice that such provision has been made for my education, in such an admirable, such a delicate way! But I feel that I ought not to presume to speak before so many teachers; I have no "piece" prepared.

I have another responsibility. It is my duty to represent not only my living constituents, but some of the dead ones. I represent the district in which John Eliot, "the apostle to the Indians," used to live; and we have in our old church the chair

that he used to sit in—and a very uncomfortable chair it is. And I have sometimes taken down, in the Harvard College Library, the old Bible that he translated with so much diligence, and patience, and consecration. It is a great responsibility to come from a district that has such memories and such inspiration. John Eliot is dead, and his Indians are gone. There are a few left down at Gayhead—perhaps more negro than Indian—who always show the quality of their civilization by voting the Republican ticket. John Eliot is dead, I said; but last night, as I heard Bishop Whipple, I thought, “No; he is not dead! That spirit of consecration and devotion is still living.” It will always live, whenever there is need of it. I will not call him a western cyclone, for cyclones are not popular out there; I would rather call him a great electric dynamo, radiating light, and heat, and power. The apostolic spirit is upon him.

As I have gone back to those times of John Eliot, I have asked why should it take so long, this work of educating 250,000 Indians? I put this question to a prophetic woman who sits at my left at the dining-room table, and we all waited for the response. But with interesting agnosticism she said, “I don’t know.” Well, we do not know. But sometimes I think it is because we have had not only to educate the Indian but to educate the white man. The two have had to go hand in hand, and the education of the white man has been the more difficult task; the education in righteousness, in truth, in love, and in self-sacrifice.

Then I have asked myself, also, whether our machinery has been just right. I have a great deal of confidence in the Indian Bureau now and a great deal of respect for it. But there was a time when I did not feel such respect and confidence, or rather for the ring with which it seemed to be surrounded. I suppose that Major Woodson, who now meets the Indian in other ways, has in earlier days met them with a rifle, and it was a part of his regular business to feel the bullets flying around him. But to me it was a very different business to be in several Indian battles, not as a fighter but as an historian, and to feel that those bullets that flew so near and that shot the men who were buried on the plain, were molded at Springfield, Mass., were sent out there and were exchanged by rascally traders to the Indians and used to fire on the American flag. It was not the fault of the poor Indian; those shots were fired from Washington. It only showed that the mistakes we had made, the injustice we had wrought, were coming back and being visited upon the whites.

I have asked sometimes, too, if there were not something wrong in our methods. We digest every year 500,000 people who come to our shores. We do not have an Irish bureau or a Scandinavian bureau to take care of them. We take them right into the life of our civilization. Why not the Indians? Some years ago, when I read a paper here at the negro conference, I laid emphasis on the fact that the negro was brought in where he could be assimilated with our civilization. He was denied his rights, to be sure, but he was brought in contact with the white man, and was ready to assume his privileges. We have now in the House of Representatives a man, White by name, but one of the blackest negroes you can find, enjoying his privileges there; but where is the Indian? Perhaps we have not had the right method; perhaps we should have adopted the method which my friend Mr. Wood has illustrated, and which my wife and I adopted some years ago in taking a little Indian boy into our hearts and our home. If 250,000 American families should open their doors to the Indians, what would become of the Indian question? And yet I do not know that I should want to see all those families wrenched apart, and exposed as individuals to the dangers of our civilization. But some more rapid method than that we have followed might have been used.

With what skill I possess, I have tried to avoid the question which has been propounded to me. It is not for me to assume, as a Member of Congress, to criticise a coordinate department of the Government; that is what we always say when we speak of the other departments. So I will reserve my opinion on this important question until I have had a little more time to consider it, and perhaps have had time, as a member of the Indian committee, to talk with the Secretary of the Interior. I wish that the chairman of that committee, Mr. Sherman, a man who is able and experienced, and has gifts of leadership and the confidence of the House, might be here to tell you something about the practical difficulties of legislation, how he often has to compromise, and instead of getting what he would like has to be content with getting what he can. This compromise meets us everywhere. I am afraid some people think that the House of Representatives is not just what it ought to be. I have been a little surprised at the consideration that I have received here. It is not for me to defend the House; I have rendered no service which entitles me to do so. But we have here one who, in a long period of public service in both Houses of Congress, has shown how a man, by uniting broad ideals with skill in practical legislation, may work for the glory of God and the good of his country. It is a pleasure to me to represent the State of Massachusetts, because such men as Senator Dawes, by working not merely for the interests of the State, but for the whole nation, have added to the luster of the old Commonwealth which they represent.

I want to close with a single illustration, which may seem not wholly just to the Indian. But it seems to show the way in which this whole question is going to be settled. I went across the ocean this summer, and sailing through the Straits of Belle Isle we saw a great fleet of fifty icebergs, in all the picturesque beauty of the sunlight glittering upon them. But they were a little dangerous; what should we do about them? Should we send for the Government to have them blown to pieces? Should we try to bar them out and keep them in the open zone in which they were floating? We took the more practical and negligent course—we let them alone and went on our way. But there were other influences working which moved them down into warmer oceans, where the sun could shine upon them and the warmer currents of the Gulf Stream could melt them. When we came back, two months later, there was not an iceberg there. So, it seems to me, this problem has shaped itself, of the relation of the Indian to civilization. It met our primitive settlers; they came face to face with this fleet, as it were, representing the tribal organization and tradition, floating in that ocean, standing in opposition to the little shallop of the early settlers. They had to look out for themselves—that was the first consideration. By and by we said, "We are a little stronger now—we will keep them out." So we kept them back in their own ocean, out of the way of our commerce and trade. We put them on a reservation and kept them by themselves. But Providence had some other destiny for them. And so the providence of God, working with the providence of man, brings them down into a gulf stream of Christian sympathy, where the sunlight of God and the warmth of human hearts can smile upon them. And by and by they will all melt into the ocean of our national life and help to bear up the ship of state which once they seemed to threaten. The Indian will find his life in losing it, as some of you here will find, as some of you have found, your own lives in losing them for the Indian's sake.

The subject was then thrown open for discussion.

Bishop Whipple said that he had fifty times visited Washington to tell of the wrongs of the Indians, often bringing some Indian chief, that he might tell his own story. Many of these visits were pitiable failures, simply because there was no one person who had personal responsibility. There were kind words and promises for the future, but the Indians went home with sorrowful hearts. There have been Indian commissioners who were honest and faithful public servants; the last commissioner was such a man. But when he was told of the wrongs that were being committed against the Sioux Indians he was powerless.

Mr. Jenkins thought it clear, from the statements which had been made and the facts known to many members of the conference, that a grave defect existed in the arrangements for the supervision of the Indian service. The glaring fault is the absence of any real power or responsibility in the hands of the Commissioner of Indian Affairs. It might be that the commissioner had, in the course of time, been shorn of power, in order that political influence might more readily apply to Indian questions; in any case, such power should be restored. Mr. Jenkins approved the suggestion of Mr. Leupp and Mr. Welsh, that the Indian department become a separate bureau, not under the control of the Secretary of the Interior, but responsible to the President alone. With a proper man as commissioner, no President would be very likely to overrule him in any matter of importance.

Mr. Smiley agreed with Mr. Welsh as to the difficulty arising from the frequent change of officers. He thought it a fundamental difficulty in the whole Government. The President should be elected for six years, and then the heads of departments would be appointed for the same length of time. But he felt there was danger in assuming that the Commissioner of Indian Affairs would always be the best obtainable man. There had been one or two commissioners who could not have been trusted with great power.

To make the Indian Commissioner, who has the charge of only 250,000 Indians, a cabinet officer would be absurd. The remedy is not that way. The Secretary of the Interior could remedy this whole matter by allowing the Commissioner of Indian Affairs to be his adviser, and approving his work as he approves that of the land office, the pension bureau, or any of the departments under his charge.

Mr. Wistar said that in some little experience in Washington, and particularly in correspondence, he had seen, beyond a doubt, that something had come in between the Indian Bureau and the Secretary that was a great hindrance to good service. This incubus, which had grown up by degrees, should be done away. If this conference could do anything in that line, it would be greatly to the benefit of the service.

The two things most needed to-day in the Indian service were an increase in the fund for field matrons, and that some of the agencies should be done away.

Mr. Garrett explained that three members of the business committee had been obliged to leave the conference. He nominated in their places Dr. Fissell and Dr. Shelton, who were elected.

The conference then adjourned.

FIFTH SESSION.

FRIDAY MORNING, October 15.

The conference was called to order by the president, after morning prayers, at 10 a. m.

Mr. Joshua W. Davis said that, with the approval of the business committee, he would make a statement with reference to certain reservations where there was need of reform. In one agency thirteen relatives of the agent were in positions under salary. The matter has been brought to the attention of the Administration. The excuse has been that that officer has been efficient for many years, and if he should be displaced there are worse ones behind him. There is another reservation from which pathetic appeals come that the people may be freed from the reign of an agent who, like several in succession, have been noted examples of immorality. The details of that case have been given to the Secretary of the Interior, and they are not denied; but there is a struggle whether the Senator in that State shall have some appointee of his own, or whether the place shall be filled by some good man. Such cases point to our duty to put into our platform an earnest word to show that we are not satisfied with the present progress.

Mr. Frank Wood, of Boston, said that he was familiar with the first case, and that the facts had been understated; not only were there many of the relatives of the agent under pay, but they were not all efficient. Farmers were hired who could not tell carrots from cucumbers, and blacksmiths who had never worked at their trade.

Mr. Smiley said that the Board of Indian Commissioners exists to look after such things, and the facts should be brought to the attention of the Secretary of the Interior by that board.

Major Woodson was asked to address the conference again.

Major WOODSON. For many years appropriations have been made for the support of the large number of Indians who occupy reservations in the West. It would be reasonable to expect that, in the course of time, these Indians would have made such progress as to relieve the Government of the necessity of these annual appropriations. The allotting of land in severalty, it was hoped, would induce the Indians to become self-supporting.

Tribal government simply serves to prolong barbarism, ignorance, and superstition. It is utterly useless to attempt to institute progressive measures so long as they obtain. It is difficult to realize the universal subservience accorded by the members of the tribes to the sway of the Indian chiefs. If, therefore, you were to wait, as some people advocate, until the Indians are prepared for allotment, that time would never come. You heard yesterday, from Senator Dawes, of the difficulties attending his efforts to persuade the civilized tribes to accept allotments. If any Indians could be expected to accept land in severalty it would be civilized Indians. Then, how much can you expect from those who have been wedded to tribal relations from time immemorial, and who have been living in darkness and ignorance all their lives? My idea would be to dictate to all the course which is necessary and right. In 1891 allotments of land in severalty were made to the Cheyennes and Arapahoes. But they really had no idea of what allotments meant. Never in their most vivid imaginations could they foresee what the results were to be; and, as I have already related, it became my duty to enlighten them as to the necessity of establishing permanent homes and living in fixed abodes. It has been a herculean task. In all my experience I have had no greater one, and had it not been for the hope that my reward would come in the appreciation of the best people of the country and those men interested in the Indian I should have given it up as a hopeless task. Indians who a few years ago were on the warpath and clothed in blankets, and whose every thought was inimical to that of the white man, are now living in permanent homes upon their own lands. When we contrast their present position with that of twelve years ago it fills us with hope, and we can begin to appreciate the fact that allotments have accomplished some good.

Prior to the allotment of the land in severalty a number of houses had been built by one of my predecessors; but they were simply shells, without ceilings or plastering, and in that dry country some of the cracks had become large enough to throw a cat through. The Indians did not care much to occupy them. If they used them at all, they put their horses in the houses while they lived in the teepees. The houses which have now been built with their help are substantial in character, and make comfortable homes at all seasons. Water has been supplied where there was no water from wells; wire fences have been erected, and the lands of the minor children, under certain restrictions, have been leased in some cases, and it has been my endeavor to have them leased to industrious farmers, who could become object lessons to the Indians. In many instances these men have proved helpful to the Indians—good neighbors, to whom the Indians go for advice and instruction about planting and harvesting. They also interchange farm implements.

I would like to impress the necessity of urging additional appropriations for field matrons. While they are necessary for the Indians on the reservations, they are doubly necessary for all allotted Indians. There the field matron is absolutely essential. She goes into the house, gives instruction in cooking and caring for the sick, in cutting and fitting clothing, in hygienic rules, etc. She is a most important part of the organization. I can not lay too much stress on the necessity of having additional field matrons.

It has been my purpose to employ Indians, as far as possible, in all positions available. As a result, I have Indians as assistant farmers, butchers, carpenters, herders, teamsters, and laborers, and in every position that can be filled by them.

These Indians conform to all the laws now like white people, and fewer crimes are committed among them than among whites. With unlimited access to liquor, there is scarcely a case of drunkenness—less than among the whites.

I want to say once more that in my opinion the allotment of lands to Indians in severalty is the only salvation for them, and the sooner it is done the better. In my opinion it should be made mandatory.

Mr. Smiley said there were difficulties about allotting land to all the different Indians. The Navahoes, for instance, traveled a thousand miles every summer to feed their sheep. They can not have lands in severalty. The Pueblos, who live in villages, had better stay there. In California there are parts where it would be impossible to give land in severalty. The desert Indians, who live where the thermometer runs up to 125° and 130° in summer, are exceedingly attached to their homes there. There is no land but the desert. They live on the mesquite beans, grasshoppers, and various things of that kind. What could be done with them? In other parts, where land has been allotted in severalty, the Indians can not get patents, because the avarice of the white man comes in. In Nevada the land is of no value without expensive irrigation. If the land everywhere was like that of Oklahoma it could be allotted at once. Allotment, said Mr. Smiley, is going on as rapidly as is good for the Indians. What we lack to-day is what we had for fifteen or eighteen years—one man in Congress who can stand for Indians; who is willing to give his hand and his heart to labor for them as our friend Senator Dawes has always done.

Rev. William S. Hubbell said that there would be trouble in allotting land to the Indians in New York. There are about 6,000 Indians there, on about 80,000 acres of land, which is increasing in value. A large part of the best land is occupied by the whites, who never mean to relinquish a foot of it. If it were given up by the whites and divided among the Indians there would be less than 5 acres to each. That is only one difficulty. The claim of the Ogden Land Company overshadows the title of all the Indians of New York, and the moment the tribal relation shall be dissolved the land might revert to that company. A few would like to take land in severalty. If they do so and can find land and cease to belong to the tribe, they will be subject to suits from the Ogden Land Company. The Indians should have better industrial education in New York. Fortunately the privilege has been restored to them of going to Hampton and Carlisle, and last week a carload was taken to those schools.

Dr. BRUCE. How do the Pueblo Indians support themselves?

Mr. SMILEY. Pueblo Indians take care of themselves. They cultivate a little land around them. They live on the mesa. They are indisposed to live in the lowlands, they are so wedded to their peculiar life. They are on reservations in New Mexico. They were cheated out of some of the best land in the interest of the whites. In Colorado and Utah the people are trying to crowd the Indians off from the best lands. They are put where they are necessarily paupers, and they have got to be supported by rations, to the great shame of this country.

Rev. J. A. Lippincott, D. D., of Philadelphia, was asked to speak on "The education of the Indian."

THE EDUCATION OF INDIAN CHILDREN INTO CITIZENSHIP—THE MOST EFFECTIVE SCHOOL.

[By Rev. J. A. Lippincott.]

An institution is to be judged, as is a mechanism, by its performance. A machine may have accomplished the work required of it yesterday to ample satisfaction, but be utterly unequal to the larger task required to-morrow. So also the device by which an accused man's peers were made judges of the facts charged by the prosecution may have served in a former age to defend the innocent against the encroachments of royal tyranny, yet the time may not be distant when the jury system will be made a veritable shelter and refuge of criminals. Let the institution be judged by what it actually accomplishes. So, too, the successful working of an institution may depend upon certain local colorings or the environment within which it oper-

ates. It is by no means a violent assumption, for instance, that a political organization, formed for the purpose of uniting the best elements of a community in an effort to secure valuable public results, may fall into the hands of a ring of corrupt politicians, who will make it a means of exploiting schemes that reek with corruption. Hence, the caucus may in one locality secure good results, while in another it is to be wholly condemned, and condemned all the time.

The public school, as it is generally established among us, gathers the children for instruction according to locality; that is, the pupils of a given school are made up almost, if not quite exclusively, of those who live in the immediate neighborhood. In this manner the peculiarities of any community are quite likely to be perpetuated in part by the influence of the school itself. There may be schools, for instance, in certain coal-mining regions of Pennsylvania which serve to prolong the modes of life and of thought prevailing in southeastern Europe in the midst of the freer institutions of our Republic. If the Hungarian language were also used in the schools the Americanization of these people would seem a sufficiently hopeless task. There is a wide portion of Philadelphia which is almost wholly occupied by Italians. The community is large enough to be isolated from the American civilization that surges all about it. Hence the language and the manner of life of the cities of southern Italy, out of the more squalid portions of which these people probably have come, are likely to be indefinitely maintained. How can the public school placed in the midst of this community have any considerable influence in Americanizing it? "Little Italy" will doubtless be perpetuated in the face of all efforts to the contrary, the public school included. Indeed, unless most carefully guarded, the local school will become only a section of "Little Italy" itself. We do not hold that the school should be neglected, rather, if possible, let it be supplemented by other and more powerfully operative influences. How rapidly the work of Americanizing would go on if the children of these Italian peoples might be educated under circumstances that would at once isolate them from their present surroundings, and place them face to face with the best phases of our American life, not for a few hours a day, but for every hour of every day until the English language shall have been acquired, and the prevailing mode of thought and the stirring activities of our form of civilization shall have thoroughly possessed them.

There is one ground, and I think but one, upon which may be maintained the right and the duty of the State to provide for the general education of its people—the development and maintenance of good citizenship. If the school organized and supported at the public expense prepares the children of the Republic for the duties, the responsibilities, and the privileges of citizenship, well; but no other consideration would long suffice, in the deliberate judgment of the people, to justify or command the enormous outlay. So far, at least, there can be no serious difference of opinion upon this subject, even in this home of individual and independent thought. There may be division of sentiment as to what constitutes good citizenship, but none as to the sole aim of the public school to secure it.

Perhaps, however, we might also fairly agree regarding some of the more prominent elements of good citizenship. If so, we shall be substantially in accord as to the main proposition of this paper. (1) The English language must be exclusively used in all schools supported by public money. This will not exclude the study of other tongues for culture purposes; but it will, and must, secure such a use of the people's every-day speech as will, in the shortest time possible, make that the daily and natural means of communication in all the varied communities of our widely extended peoples. (2) The public school must be made the training ground of patriotism. No foreign flag may here usurp the place of the stars and stripes. In the glowing fires of the intensest patriotism that can be kindled in this, the greatest of the American institutions of learning, let all the home ties that bind the children of foreign-born parentage to lands and institutions beyond sea be consumed—not, perhaps, that ours are so much better than theirs, but for this supreme and controlling reason, that the lot of these young people has, for better or for worse, been cast in with us, and the sooner they become of us the better both for them and for us. (3) One of the aims of the public school should be the formation and consolidation of sturdily upright character. It is my belief, as it is doubtless the belief of my hearers, that religion furnishes the formative power in character. Perhaps, since all expressions of religion must take on some outward form or type, it would be too much to expect direct religious instruction in our public schools; yet the daily atmosphere of the school should be eminently Christian, and examples of the highest Christian character, as exhibited in all school officers, should daily enforce the teachings of Christian homes and the Christian church. (4) Let us turn now to a consideration of what we may call the atmosphere within which the school itself has place. It may be doubted whether anything yet mentioned equals this, in the subtle and powerful influence exerted over immature minds. Here is a school whose doors are never closed. It is the school of public life, of public manners, of public morals, of public opinion. The forces of civilization are invisible,

but they are none the less—rather the more—powerful. The aggregate forces of the community submerge and impress the individual. Sometimes, indeed, they oppress him. They insensibly mould the young and the immature. While considering, therefore, the object which must be aimed at in the establishment of schools for the preparation of the youth of the Republic for the best types of citizenship, we must consider the environment of the school itself.

How now, shall these forces of civilization be utilized in the education of our Indian children? Shall we place their schools within touching distance of the tribal life, from which every thoughtful patriot hopes, in the near future, to see them wholly freed? Shall we see their advance out of barbarism and into civilization measured by the difference between the influences of environment and of the school life, or shall their progress be reckoned by the sum of these forces? This, it seems to me, is a pertinent question, that loudly calls for consideration and solution. There is no better place to consider it than here in Mohonk.

If the argument which I have so far framed is logical and convincing, as I think it is, there remains little more to do than specifically to state the case. The Government of the United States has undertaken the education of the children of our Indian population. These people are destined to citizenship in the Republic. The object of the Government is the securing of good citizenship. This justifies the expenditure. Indeed, the cost of education might be vastly enlarged without exhausting governmental obligation. Now, a part of the educational process ought to be such an acquisition of the English language as will make it a natural and easy medium of communication among themselves and between them and their white fellow-citizens. That means the immediate disuse of the Indian languages and their final oblivion. Again, a love of country far broader than is possible in the tribal relation, or in the association of the tribes with each other, is to be planted and cultivated. The patriotism fostered by these schools must associate the red man and his white brother in a community of interests nourished and sheltered by a common government—that of a white man. Once more, the schools must be Christian in some sense of the word. At least they may not ignore the plain precepts of the Christian religion. A prime object must be the development of character in harmony with what is best in our civilization, not with what is worst. Finally, the school which is to train the Indian youth into the best citizenship must be placed in a wholesome, helpful, stimulating atmosphere.

It is scarcely necessary to add now that in my judgment, other things being equal, the best Indian schools are those which are farthest removed from the reservation, and from the influence of tribe and family over the Indian youth. Let the student, wherever he turns, come into contact with the best our Christian civilization can present. Let him behold it wherever he turns his eyes. Let its silent forces lay hold of him, and lift him out of the old life and into the new. Let the old, if possible, be wholly forgotten in his absorption into the new. If the school be located in the most favorable portions of the East, so much the better; for the educating influences of the environment of the school, we must bear in mind, cease not even for a moment. Such a school, and so placed, in the midst of civilization and civilizing influences, seems to me to be almost ideal, if the real object be the speedy and radical transformation of the children of the red man out of barbarism into American citizenship. For there is one way to solve the Indian problem: It is the absorption and assimilation of these aborigines into the body of our people. When that is accomplished, and not till then, will this whole question be closed, never more to be opened.

If now I were required to indicate the form of school for Indian children which, in my judgment, would infallibly embarrass and hinder this consummation and prolong the agony of transformation, I would answer, without a moment's hesitation—the transfer of the public-school system from one of our most enlightened and homogeneous Eastern Commonwealths to the Territories and newly formed States of the West, expecting it to meet the requirements of these crude and heterogeneous communities as it fits the environments within which it was perfected.

I need not attempt here a further elaboration of the idea which I have endeavored to present, nor urge more at length the reasons for the position I have taken. I may say, however, that the public-school method contemplates the transfer of the burden of expense and of responsibility from the General Government to that of the State, and contemplates, moreover, with greater or less distinctness, the perpetuation of the Indian community as such. The Indian community should disappear as speedily as possible. The Indian must be merged into that complex body which we call the American people, in which is no German, no Italian, no Indian, but the American citizen. This ideal goal must be kept steadily in view along whatever lines the friends of the Indian move to the final consummation.

In continuance of the subject of education, Rev. H. B. Frissell, principal of Hampton Institute, was invited to speak.

Dr. FRISSELL. I believe that we should have schools off from the reservations and

schools on the reservations also. The English language should be taught, but the Indian language should be allowed. Those who have had the religious instruction of Indians must feel that there are certain thoughts that can come to them only through their own tongue. It is important to study the Indian as he is, to see the good in him, and adapt our methods accordingly. In our mission work we have taken it too much for granted that we were going to make Anglo-Saxons out of the Indian. One of the great things that has come out of this conference is that the necessity for all these lines of work has been made manifest. The discussions that take place here show us things in different lights. Take the allotment of land, for instance. Those of us who have watched, have seen that allotment will do in some cases, and in others it will not do at all. At first we were in haste to do away with the reservations; now we see that it is possible to do away with them too fast. We may send the Indians out to citizenship when they are not prepared. One thing we have to rejoice in is that work on and off the reservations and in the public schools is succeeding so well.

The question of the home life seems to me to be at the bottom of all we have to do, and it is a cause for rejoicing that we are beginning to appreciate the fact. It is not enough for us that we have schools as beautiful as Hampton or Carlisle, but we must remember that these Indian boys and girls are going back to start homes of their own. More and more is the education of our schools being adapted to home life. If I were to utter any word of praise of Dr. Hailmann here, it would be that he, more than any man before him, has felt the importance of making the school bear on the home. He has wisely urged the appointment of field matrons, who go from one home to another, bringing to them civilization in its best form.

One of the things that we owe to General Armstrong was that he made a little Indian reservation at Hampton, where Indian students could live in cottages and learn there the beauties of a Christian home. From those little cottages they could go back to the West and bring up their children in similar Christian homes. That was one of the best things we have ever done at Hampton. As you go over the reservations in the West you find here and there Christian homes among the Indians. That is one solution of the Indian problem. I could tell you of counties where we have sent back a young man and his wife, who have settled down and built a house and cultivated their bit of land, and where the influence of such a home has changed the whole community. I have seen the same on the banks of the Missouri River. I believe the best thing we can do is to put down a Christian home among these people.

We are putting up buildings at Hampton for teaching domestic science, where the matter of food supply and of home building will receive careful attention, so that our young people, as they go out, shall be leaders in making homes.

Once, after we had educated these Indian boys and girls, we did not know where to send them. Since Dr. Hailmann has been superintendent he is ready to take any boy or girl who has been through the school and put them at the best work they can do. That is statesmanship; that is organization. It is a matter of congratulation that Dr. Hailmann is being retained, because he has organized this service so that we at Hampton and the people at Carlisle and other schools all over the country can work together.

Dr. Frissell read extracts from an account of what has been accomplished by Miss Annie Dawson, a Hampton student, at Fort Berthold, N. Dak.:

"I have just been visiting a young Hampton graduate who is now a field matron among her own people in a forlorn camp 80 miles from a railroad or town. I found her up to her elbows in salt and ice busily engaged in making ice cream. The thermometer was running up and down among the nineties, and the hot wind and dust made the very thought of any coolness delightful, and I wondered where the ice had come from. 'Oh!' she answered, 'you know I have an ice house this year;' and, sure enough, out by the log barn, not far from her own little three-roomed log house, was a big log ice house, promising a luxury and comfort not often found on an Indian reserve. I found, too, that I had arrived just in time for a lawn party, and soon groups of young Indian boys and girls, in wagons and on horseback, began to arrive. I found a tennis court had been marked out on the prairie, and with tennis and croquet and ball the young people were soon having a glorious time. Nice white bread and butter, boiled eggs, ice cream and cake were served on the boundless lawn, and darkness closed in on a very civilized and happy-looking group. As I watched each come up and bid the young hostess good night at the door of her little home I recalled the picture she had once given me of herself—a little girl stealing a watermelon and offering a part of it with a little prayer to the sun god, with whom she felt obliged to share even her stolen blessings.

"About as many years of education as a white girl would consider her due had transformed the heathen child into an efficient, earnest woman—one who has already repaid in simple service to her people all the money and time that has been spent upon her.

"The little log house, with its sod roof, its neatly whitewashed interior, its three

rooms, tastefully and simply arranged, its cellar and storehouse, is a model of its kind and one that is being adopted by the younger Indians all about. Already five houses after the exact pattern of this (mistakes and all) have been completed, and three more are going up now.

"One day, while at table, the dining room was suddenly darkened by a big six-foot Indian, who, quite unconscious of the gloom he was casting over our dinner table, stood just outside the one window taking very exact measurements of its frame and sash. The next day another model cabin was started.

"Thus in practical as well as other ways this young girl is changing with remarkable success the whole character of her neighborhood. Not every returned student can do this. Only a few can be given the opportunities she has had or could use them were they given; but out of every 100 students there are a few who need and can use to advantage a training beyond Hampton's curriculum. These are usually dependent in some measure upon the aid of friends, and have proven in many instances the advantage of a higher education of head and of hand."

Miss MARIE E. IVES. What in our idea constitutes a home? It is not the building, for many a mansion is far from being a home. It is the husband and wife loving each other, mutually helpful and considerate, and the little children trained by wise love. That is the ideal which I would set before the Indians. The position of the Indian family is far from what we want it to be. We want to help it to rise nearer to our ideal. The work of the field matron helps on this line. They go into the homes scattered here and there and show the women how to care for the children and tend the sick. The idea of starting homes has been taken up by some of the young people. Certain Indian boys who have taken up allotments, in their holidays have been home and started work on their farms, putting out fruit trees and making fences, with the idea of having a future home. It was the influence of the school to help them to prepare for the future.

My special work is to influence the young people to work for the Indians. I have charge of the young people's department of the Indian Women's Association. I still send out the Christmas boxes, which are not of so much value from what they contain as that the little gifts bear sympathy and love from those in the East to the Indians scattered in the West. Last year I sent out between nine and ten thousand gifts to the various schools, largely to the Government schools. I want to have our work broaden and I am planning now for a school in California. The Government will pay the salary and we are to raise the building. I pledged \$500, not knowing where the money was to come from. The money came to me easily. Then I found we could buy a church building, an acre of ground, and a parsonage for \$1,100. I agreed to take them, so I have still \$600 to raise. There is an excellent missionary there with a Sunday school of 68 people. The Government will pay her salary, and she will carry on this educational work in addition to what she is doing. We hope to have a field matron, for after all the important thing is to care for these homes. We want the Indians to learn to sing, "Be it ever so humble, there's no place like home."

Miss SCOVILLE. That the home-going of an Indian girl is not easy Miss Carter has already told us, and, better still, has told how "good old work and fair wages" righted one discouraged daughter; but it is not every mother and daughter who have a wise woman ready to tell them how to reorganize the home life. At a reservation where I was a while ago an Indian girl came to see me. She drew her blanket over her face and refused to talk, but wanted me to tell her about school. Her story was a sad one. She had been to school, and at the end of a few months was forced to return. She went at once to the mission and asked if she might stay there. They refused her, and before she left she took off her hat and school dress and put on her blanket and Indian ornaments, saying: "Then I've got to be an Indian again." She had made her choice, and yet she loved to hear about school.

This summer, high up in the mountains of North Carolina, I called on Mrs. Sampson Owl, a Cherokee woman. Her little log house was shining clean and bright with flowers. She told me with pride of her daughter, who was at Carlisle, and how they were going to build a new room for her home-coming. Mrs. Owl makes pottery, pipes, and bowls, bakes them in her wide fireplace, and so earns at least \$50 a year; not a great sum, but it meant money in the house and hope in the heart.

These are samples of home-coming for us to think about. Shall we lower the girls' education to the tepee level, or shall we give the mothers a hand so that they will be ready to share with their daughters?

First and foremost, as has been said, we must give them a God who will not stand between them and progress; but crowding close on that comes the need of business chances, of training in the house and field. For this we must depend on the missionary, the hospital, the school; and yet in a reservation where in one camp I saw a baby starving to death on account of the ignorant love of its mother and a leading man dying of the bleedings of the Indian medicine men we have shut up the

hospital. That hospital not only nursed the sick, but it was the only place for over 100 miles where these people could see how to care for a sick person.

In the same country every two weeks the people go 20 or 30 miles for their rations. By Friday night the fields of our village were left alone, while every man, woman, and child, sick or well, went to the agency for three days. Major Woodson has told us what effect this has on the health. What does it do for the home?

The missionary and myself were the only white people who did not go to see the Indians shoot their beef; for there is no issue from the block there. This in no sense elevates the home life.

From the loneliness, the degradation of this life, the mission, school, and hospital are lifting these people. But we must this year close the hospital at Fort Yates and the Oahe School, and thus shut great districts from their chief hope.

Dr. HALLMANN. Emancipation from a god of fear and trust in the God of love are at the root of all successful efforts to make true home life. Movements in this direction are gradually crowning the work of our schools. Blessed be patience, and may patience continue with us, for all this must be slow work. The vine does not rise suddenly to the top of the house by leaps; it creeps slowly and laboriously. He who is impatient will lose the reward. We must be slow. We must recognize the fact that the Indian has within himself excellent qualities which it is good statesmanship in us to preserve in the development of our own developing nationality. We do not want to make him a white man, but an American citizen, who shall bring to American citizenship that which is best within him fully developed.

I have a sincere regard, which amounts to more almost than admiration, for those heroic young Indian men and women who go back to their reservations heroically facing all the untold difficulties which meet them there with the determination to help their people. It is true heroism. Some of them, it is true, fall by the wayside. Many lapse and "go back." We admire the valor of an army, not because some fell by the way, not because some were lost in the struggle, but because of all in the onset, and because of the great courage of the few who may succeed in the fight and carry the day. They are heroes, these young Indians who knowing what they have to face, still go back with a determination to help their people. They are greater heroes than those who remain behind and think only of themselves and of their own personal advancement. But there are few of the latter. Blood is thicker than water, also, within an Indian's veins, and the most of them feel that they must go back to their own kin to confer upon them and to share with them the blessings they have received.

In this direction we are engaged in a movement in which I would ask your help. Heretofore we have been working for the Indian, largely from the outside, pouring education into him, improving him intellectually. Then we have allowed the young Indian to go back into the tribal relation and left him there to do his best without guidance and protection on our part, without telling him what to do, and how to do this, and many have been lost. There is now a movement to establish upon the reservations, where this may be possible—it is not possible everywhere—associations of returned students and other progressive students for self-help; associations that shall make it their business to study the resources of their reservations, to stimulate individual and joint effort in the development of these, to find a market for their industries, and to carry on their undertakings as white people carry them on; to learn the advantages of thrift; to establish savings institutions; to develop more and more the spirit of self-help; to prove to the white people that they can do as well as white people in their own way; and to protect returned students against the octopus of tribal tradition. Along this line, too, we hope to see the establishment of rational amusements—for amusement is a necessary thing in social development—rational entertainment, and movements for the establishment of schools and churches built and run by the Indians themselves.

Rev. George W. Smith, D. D., of Trinity College, called attention to other work that had been done by the women of Connecticut, in addition to that mentioned by Miss Ives. They have lent money to young Indians for building homes, which in every case has been repaid; they have helped to educate trained nurses, who have secured work in the East and have received the warmest commendation of those who have employed them, and they have helped to educate young Indians in medicine, some of whom have taken degrees.

Mr. FRANK WOOD. We were all touched the other day by Dr. Ryder's story of the lonely missionary and the good that she accomplishes, so far from civilization, alone among the Indians at an outstation of the Oahe mission. He also told us that the Oahe mission station in South Dakota, with its fine equipment and splendid record, is to be discontinued for lack of funds. The thought of that missionary, Miss Dora B. Dodge, has haunted me ever since. She is a capable, earnest, refined, cultivated woman, fitted to grace any sphere in society; but, with rare consecration, she has separated herself from nearly everything that constitutes life for us, and buried herself in the midst of the densest savagery, 90 miles from the nearest town, Bismarck,

where she frequently has to wait several weeks for her mails, and is sometimes months without seeing a white face. And she does this for the love of Christ and the despised red men, these pagans in a Christian land, whom He died to save. How will she feel when she hears that this mission is to be given up? How will Rev. Thomas Riggs, the founder of this mission, feel when he hears the sad news? Many of you have met him here, and some of us know him well—a man of fine talents and rare executive ability that would have made him a fortune if he had engaged in mercantile pursuits; but he has not thought of self, and has given all for the people he loved, and to-day his health is broken by the deprivations and hardships he has had to bear in his Christlike work. The son of a missionary to the Indians, he was born among them, and knows their nature and language. He loves them and they love him. What will his feelings be when he hears that this work, for which he has given his life, has got to be suspended for the lack of \$3,000? For this sum is all that is required to carry on the work for a year.

I think I can see a practical way to raise this amount. Many of you are Congregationalists. This work is under the American Missionary Association, a Congregational organization working among the despised races. I propose to bring this matter before the church of which I am a member, and I pledge myself to raise a part of the amount needed. Will you do the same? Go to your churches and raise this paltry sum that the work may go on. What a waste and shame it will be if this well-organized mission, with its buildings for teaching and preaching, and its trained, devoted, and efficient missionaries, is not permitted to continue the work so greatly needed, and that it is so well adapted to do! If we will go to our churches I believe that they will furnish the money. But it should be understood that all gifts for this purpose should be in excess of the regular gifts of the church to the American Missionary Association. We would probably do more harm than good if we should try to divert money from other work in order to sustain this. Let us make an additional gift to keep up this work at Oahe, and thus give new courage and strength to the consecrated workers. If they are taken away the Indians will relapse into barbarism, and it may be necessary to send the United States Army to look after them. Which is the cheaper way? This exigency is on account of the abolition of the grants of money by the Government for the Indian contract schools, which nearly all the churches favored, and the fact that the churches have not made up this amount in their gifts to the missionary association. We all remember that when this change was debated the advocates of the measure promised that the churches would more than make up the amount then paid by the Government. I am confident that the churches will do it when the need is properly brought before them. As we plead for these heroic missionaries, let us remember whose representatives they are, and who it was that said, Inasmuch as you have done it unto these least, you have done it unto Me.

Dr. Lippincott suggested that the opportunity to contribute for this good work should be extended beyond the limits of the Congregational Church.

Mr. Joshua W. Davis said that he should be glad to present the matter to his church in Newton.

Mr. Wood announced that Mr. Davis and he would receive money and pledges for the continuance of the mission. Eleven hundred and thirty dollars were promptly contributed by the members of the conference for this purpose.

Mr. ROBERT M. FERRIS, Poughkeepsie, N. Y.: No one could have listened to Major Woodson without feeling what is possible at a reservation with such an Indian agent * * * As I listened to him my memory went back to twenty years ago, when the organization with which I was connected sent a missionary to the Cheyennes and Arapahoes, and it was my pleasure to correspond with that missionary. I recall the disadvantages and hopelessness of the work at that time, and I realize what might have been done with good agents and employees. A few months ago I had in my possession a letter from missionaries in an agency where there is a demoralizing agent, who speaks of the impossibility of establishing home life among the Indians there, since the agent will not even discountenance demoralizing dances and other evil things. Some attention should be paid to these complaints about agents, and there should be further reform in this direction. They should be brought to the attention of the Executive. It is impossible for our missionaries to appeal directly to the Government, but the information should reach the ears of the Executive in some other way.

Dr. W. A. Mowry. I can not tell you how much I have enjoyed the discussions of this conference. I am sure great good will result from them. I am heartily in favor of a compulsory law—a law, Mr. Chairman, by which you would compel the attendance annually at this Indian conference of the President of the United States, the heads of Departments, and all the Members of Congress, both of the House and the Senate. If these rulers of the nation could hear the discussions of this conference they would know more, I am sure, about the affairs of the Indian than they will otherwise know. It is essential that before acting upon a subject of such grave

importance the actors should have full and definite knowledge of the subject in hand.

In the legislature of Rhode Island, at one time, a city member made a long, eloquent, and "hifalutin" speech upon the subject before the house. His high kite-flying, however, failed to grasp the essential principles underlying the subject. A hard-headed member from "Wayback" rose to reply, and began his speech with these words: "Mr. Cheerman, I have often observ-ed that it is exceedingly deeficult for one pearson to convey to another pearson an i-de-à that he is not fully possess-ed of himself."

From frequent references to Indian matters in the early times, especially in the discussion yesterday forenoon, I am inclined to relate to you two incidents, widely separated both by space and time.

In the town of Swansea, in the old Plymouth Colony, but a few miles from Mount Hope, the seat of King Philip at the outbreak of the great and terrible Indian war, lived an honest, sturdy yeoman named Hugh Cole. He had always been both just and friendly to the Indian. To him King Philip sent a messenger to inform him that trouble was coming, but that he and his family need not fear; no harm should befall them. A little later another messenger was dispatched to Hugh Cole to say to him from King Philip, "I can not longer restrain my young men. You must look out for the safety of yourself and your family."

Hugh Cole immediately took his family to a place of safety, but his house was not burned, and no harm, either at that time or subsequently, ever came to his family or any of his descendants.

The other incident has to do with the Pacific coast. Mexico became independent of Spain in 1820 and established a republican government in 1824. All the Mexican States ratified the new constitution and took the oath of allegiance; but the padres of the missions in California refused to acknowledge the Republic or to take the oath of allegiance to it. They declared their intention to remain loyal to Spain and its sovereign.

The Mexican Congress passed an act secularizing the missions, ordering them to be broken up and their property confiscated for the benefit of the State. In 1826 this order was carried into effect by Alvarado, governor of California, using the troops at his command for this purpose. None of the missions made resistance except San Gabriel, a large and wealthy mission, situated a few miles east of Los Angeles.

The story of the taking of this mission by the Mexican troops was told some years ago by Señor Philippe Lugo, a native of Los Angeles County, then more than 80 years of age. He described this mission as being very wealthy, as having thousands of Indians in its employ, and as cultivating the land in this great San Gabriel Valley for miles around. He remembered the wheat fields, which extended a distance of 10 miles from the mission. After the wheat was thrashed it was taken to San Pedro, the seaport, in carts drawn by oxen, and then shipped to Mexico, where it was sold for silver money, which was brought back in canvas sacks and stored in the mission treasury rooms. Señor Lugo had seen 400 carts at one time, in single file, hauling wheat to San Pedro.

Large quantities of hides were also sold to trading vessels sent to the Pacific coast from Boston. The mission had an immense quantity of money stored away, and was very prosperous. When the governor, Alvarado, advanced against this mission the padres armed and drilled the Indians to defend it. Their first battle was on the plain east of the mission, where the Mexicans defeated the Indians and put them to flight. They fled to Arroyo Seco, and fortified themselves in the deep canyon a mile from where Pasadena now stands. Here they were again attacked and driven from their place of refuge. They then fled to the Sierra Madre Mountains, 4 or 5 miles to the northward, and took refuge in the canyon now called Los Flores Canyon, on the south side of Mount Lowe.

They were led thither by a man who had been bribed to betray them. The Mexicans had planted a masked battery at the entrance of the canyon concealed from the Indians. After they were all in the canyon the soldiers fired down upon them from the bluffs above with deadly effect, and when they tried to escape through the entrance to the canyon the masked battery opened fire upon them so destructive that very few escaped. In these three fights nearly all the Indians in San Gabriel Valley were slain, and this is the reason that so few were found when the Americans took possession of the country.

The victorious troops of Alvarado returned to the mission, exiled the padres, seized all the money in the mission treasury and sent it to Mexico. The mission lands were secularized, and declared to be Government property.

Doubtless these Indians were in a condition little short of slavery to the padres, but the incident shows to what an extent those early Catholic missions had obtained a controlling power over the Indians, and tells us that those Indians were easily made an agricultural people.

The first incident relates to New England, more than two centuries ago; the second to the Pacific coast, 4,000 miles away, and within the present century. What a wealth of Indian history, and what a long series of cruelty, perfidy, and may I say savagery toward the Indians by the whites lies between.

Major Woodson said that he hoped he had not been misunderstood in what he had said with regard to allotments. He would qualify his remarks by saying that wherever practicable lands should be allotted in severalty and where agricultural interests dictate the necessity. Many Indians are living where farming is impossible, and exceptions must be made in such cases.

Mr. Smiley said that he had been asked to state to the conference that Miss Annie Dawson, to whom reference had been made, is now a field matron, doing excellent work.

The next subject for discussion was with reference to the names of Indian citizens.

Dr. A. E. Dunning said, in substance, that names have grown in value within the present generation. They are becoming heirlooms of great worth. In the light of this it is difficult to understand that paternalism which would rob the Indian of the last vestige of his history and race, and impose upon him the names that have been worn out for ourselves. He could not understand why we should strip him of the last thing that he owns. Is the trouble that his names are untranslatable? Then leave them untranslated. Let us leave one thing to a people who have contributed more than we are yet willing to acknowledge to American life and American civilization. He said that he had been cheered by hearing it said that the Indian has some characteristics which are worth keeping. "I would not," said Dr. Dunning, "make an aboriginal Indian even into a modern Bostonian. I would leave him and let him work out for himself certain treasures of humanity which God has deemed it best to give to him alone; bequeath him, then, to us as a precious treasure."

Mrs. Quinton read a list of Indian names translated into English and showed how barbarous, legally unsafe, and mortifying they are to bright, civilized Indian children. She said that General Morgan, when Commissioner of Indian Affairs, instituted a system of naming Indians which had proved good, though perhaps it might be improved. The idea is, wherever practicable, to preserve a portion of the Indian name and thus to institute a family name. The children in the schools do not like their barbarous names, often beg for new ones, and changes in this direction are taking place in the frontier schools. What is wanted is some general system faithfully applied in this matter. The practice has been to retain a part of the root name when pleasant to the ear, and to add more if necessary. Superintendent Frank Terry had an able article on this subject in the Review of Reviews, and another article in a recent Forum deals with the same subject. She believed that a reform in the names of Indians would be necessary for their legal protection, as it is now next to impossible in many cases, from lack of a family name, to ascertain where an Indian belongs or to defend his land title.

Adjourned at 1.15 p. m.

SIXTH SESSION.

FRIDAY EVENING, *October 15.*

The conference was called to order at 8 p. m. by the president, Mr. Garrett, and Rev. Joseph Anderson, D. D., was introduced as the first speaker of the evening. Dr. Anderson spoke as follows on "The literature of the American Indian":

THE LITERATURE OF THE AMERICAN INDIAN.

[By Rev. Joseph Anderson, D. D.]

MR. PRESIDENT AND LADIES AND GENTLEMEN: The business committee has been, as usual, leading this conference along the heights of philanthropy, ethics, and reform; but it has seemed to them desirable to descend for a little, at our closing session, to the lower levels of science and literature. Those who constitute this conference from year to year seem to be interested in the Indian, chiefly, because he is in trouble. But the Indian is interesting in many ways even when he is not in trouble. And it is because I feel sure of this that I am glad to say a few words this evening in regard to the wide subject of Indian literature, regretting only that I could not have had access to some public library wherein to refresh my memory.

No one who has not made a special examination of the matter can begin to appreciate the extent of the literature of the American Indian. When called upon, some years ago, to write a review of T. W. Field's *Essay Toward an Indian Bibliography*, I had occasion to look the matter up, and I found that Mr. Field's volume of 500

pages, filled with titles of books relating to the Indians, was very incomplete. The volumes which he did not mention are numbered, not by hundreds, but by thousands. I found the same to be true in this domain which is true in all others; when you once get inside of a subject you discover an immense literature relating to it.

I use this word "literature" in its broadest sense, of course, and it is necessary to make some sort of division and classification. I may divide the field into three or four sections, and enumerate, first, the books of voyagers, travelers, missionaries, and the like—a collection which has been steadily accumulating for four hundred years, from the first letter of Columbus down to the last report of the Mohonk Conference. There are thousands of such volumes, some of them of exceeding value. The reader who is repelled by the titles or external appearance of some of these books commits a serious oversight. Let him take down the narrative of some old voyager or traveler and he will find himself face to face with scenes of the utmost interest. Prominent among books that are worthy of special mention is the long series of "Jesuit Relations," the narratives of the Jesuit missionaries in Canada, which are just now, by the way, being published in a new and elaborate edition.

Secondly, there are books relating to the Indian languages, and translations into those languages, such as dictionaries, grammars, primers, catechisms, and versions of the Bible. It would take a long time to describe all these, and I hasten on to the class which you have particularly in mind when you hear of Indian literature—I mean literature produced by the American Indian. You will conclude that this must be very meager, but there is more of it, I venture to say, than you think.

I listened not long ago to a lecture by Mr. H. E. Krehbiel, the musical editor of the New York Tribune, in which was given an account of Dvorák's American Symphony, a composition suggested by negro melodies and the songs which Dvorák had heard sung and whistled on New York streets. From these the composer had produced, after returning to his own country, a symphony which had moved the hearts of musicians and of the people. But at the Worcester Festival, a fortnight ago, Mr. Krehbiel heard a new composition by Professor MacDowell, which he considers more American than Dvorák's, because it is based entirely on themes suggested by Indian melodies. Mr. Krehbiel's language is fairly glowing as he describes the little transformations through which, under the skillful fingers of a true musician, this music of the Indian has passed, while at the same time retaining its aboriginal characteristics. This morning, as the 7 o'clock bell rang, a cricket outside my window raised its cheerful chirp, continued it as long as the ringing of the bell continued, and then stopped. As I heard it I said to myself, "Yes; the chirp of the cricket holds about the same relation to the ringing of the bell which the music of the American Indian holds to the music of our civilization." But one is astonished, as he listens to Mr. MacDowell's new "suite," to discover what has been made out of those little melodies, how much has been developed from them. All primitive literature begins in song, and from the days of schoolcraft until now the songs of the American Indians have been a subject of study to a few, and have been gradually collected. So have some of their melodies, and it is from Theodore Baker's collection of these that Mr. MacDowell has derived his aboriginal themes.

Then we have also the folk tales, which students have been collecting for some years past. There is nothing that brings the American Indian before us more interestingly than to listen to the stories that are told in the wigwam or around the camp fire, and in that way to put ourselves in the Indian's place.

We have, again, the various specimens of Indian oratory which have been preserved to us. This field ought not to be lost sight of. But there is a literature of more account than all this. Within a few years past a series of volumes has been published, under the supervision of Dr. Daniel G. Brinton, of Philadelphia, consisting entirely of aboriginal American literature. There is a volume of *Chronicles of the Mayas, of Yucatan*; there is a volume devoted to the *Annals of the Cakchiquels, of Central America*; there is another containing the *Walam Olum, or Red Score, a curious Delaware legend*; there is the *Iroquois Book of Rites, a remarkable liturgy used in the installation of chiefs of the Iroquois Confederacy*; and there is a collection of ancient Mexican poems in two or three volumes. All these ought to be interesting to anyone who is a student of literature; but they are specially precious as survivals of that prehistoric American past of which so few memorials remain. In addition to these we have the *Popol Vuh, the sacred book of the Quichés, of Central America*; we have the *Ollantay, that famous drama of ancient Peru*, and I might mention many things more.

There is still another section of aboriginal American literature, the nature and extent of which can not be fully appreciated until we have learned to interpret more fully the Mexican picture writing and have deciphered the Central American inscriptions and the Central American manuscripts in aboriginal characters that have come down to us. A few courageous men and women are attacking the problems which these present, and we may look for achievements of skill in this field which

shall parallel those of the Egyptologists, although, of course, we can not expect any so valuable results.

My attention was directed the other day to an article in *The Forum* for August, on "The future of the Red Man," bearing the signature of Simon Pokagon, who is described as "the last chief of the Pokagon band of the Pottawatomies." The opinion is expressed in this article that the Indian is going to be absorbed in the white race, which is probably true, so far as the United States are concerned. But when I read this I wondered what elements would be added to the American race of the future in that way. I think we may well believe there will be, at least, an element of seriousness, of solemnity—an element well worth taking into account when we consider the tendencies of the times in which we live. But the article suggested also another and broader view of American literature; for if Simon Pokagon wrote it, we may conclude that the Indian is capable of producing literature in the English language. I venture to say that, after the "Indian question" has been thoroughly disposed of, we shall have products of the Indian's pen which will be worth treasuring in the libraries of the future alongside of those of the white man.

In closing some remarks which I made here a year ago, I ventured to suggest that we might see some time, on some hillside in this vicinity, a noble building to be known as the Smiley Institute of Aboriginal-Research. In addition to the museum which should be gathered together in that building, there ought to be a library of 10,000 or 15,000 volumes relating to the American Indian. And in a conspicuous place on one of the floors of that institute there should be two glass cases, one containing an unbroken set of the reports of the Mohonk Conference of Friends of the Indian, and the other an approximately complete series of versions of the Bible in the various Indian languages, John Eliot's wonderful translation heading the list.

OUR ATTITUDE TOWARD THE INDIAN.

[By Howard M. Jenkins.]

There was a time when the Indian problem was a question how the Indian would treat the white people; but it has been a century and a half, at least, since the problem became almost entirely the question of how the white man should treat the Indian. It has always seemed to me that the manner in which white people will treat the Indians depends greatly upon their conception of the Indian character. Hence such testimony as Dr. Anderson and many others present is of great value, as giving us what I believe to be a true impression of the excellent native qualities in the Indian character.

What was said by several speakers to-day, including Dr. Hailmann and Dr. Frisell, as to the importance and necessity of conserving for the future American people those admirable native traits of the Indian, is, I believe, a suggestion of the greatest importance. We do not need, even if it were possible, to make the Indian precisely after the pattern of such civilization as we have seen in the past. There is a tradition that this is an Anglo-Saxon race. It is not mythical altogether, and yet it is not far removed from that. The American people to-day—and much more, the American people fifty or one hundred years hence—are, and will be, a composite people. And into the mass there will be absorbed, we hope and believe, this Indian element. It is of importance, then, that the Indian should bring into the mass of citizenship those elements which have given to his race great dignity, great firmness, great persistency, great courage—doubtless I should add, too, great honesty. The approach that we make to the problem should be lighted up by such a conception as this. Theoretical and sentimental as is believed to be the estimate of the Indian in the novels of Cooper, there is an element of truth in them. Whether you read of the Indians of the early times, like Philip, or of the Indians of later times, like Chief Joseph, or whether you listen to the stories that are told here by mission workers who come from close contact with the Indians, the story is the same.

And the approach to the problem should be made also along the line of Christian brotherhood. I am not going to dwell on that at all, but I wish to mention a historical fact to illustrate it. Reference has been made to David Brainerd and to his missionary labors among the Indians between 1743 and 1747, a very brief work and perhaps rather disappointing. But there were mission workers in the field before Brainerd who approached the Indian upon the basis of a true brotherhood between the white man and the red. These were the Moravians. Their first mission at Shekomeko, near the Connecticut line, is not far from here. They were driven out of New York by the action of the colonial assembly, and resumed their work in Pennsylvania at Bethlehem and Nazareth. From that time to this (that was in 1741) the Moravians have never ceased their systematic and persistent and Christlike endeavor among the Indians. And if you will read the account of the Moravian missions you will find that they went to them as brothers, as freely as if their complexions had been the same. There were a number of "Christian Indians" by 1750, and there

was Christian marriage between the whites and the Indians. The wife of Christian Frederick Post, the intrepid missionary who went on his perilous mission to the hostile Indians at Fort Duquesne in 1758, was an Indian woman.

I would suggest that the motto of the Mohonk Conference, which might be put upon this wall—but would be better placed in the museum, of which we have heard and which we hope to see on these hills—should be the words of Paul on Mars Hill, when he said that God had “created of one blood all nations that dwell on the face of the earth.” That is the fundamental truth which underlies not only this work, but all such work; unless we believe in that our efforts are in vain.

I want to add a very few words on a different line. Miss Scoville spoke this morning of the situation of some of the tribes of the Northwest and of the difficulties impending over them. That suggests to me, and I think it ought to suggest to this conference, that the time to help those Indians with regard to their land and to prevent their being driven away from the valleys where there is wood and water to the arid and unfertile hills is beforehand and not afterwards. When the mischief is done you may struggle in vain to apply a remedy. If you get there twenty-four hours before the wrong happens your service will be infinitely greater than if you arrive twenty-four hours afterwards. There should be more foresight in regard to these matters, and such suggestions as Miss Scoville has made should not pass unheeded.

Rev. Addison P. Foster, D D., presented the platform of the conference. It was read as a whole and by sections, and, after a little debate, was adopted in the following form:

LAKE MOHONK PLATFORM.

The Lake Mohonk Indian Conference, during the fifteen years of its existence, has seen vast changes for the better in the condition of the Indian. In this period the education of Indian youth has been systematically undertaken by Government (the appropriations for this purpose having increased one hundred and thirty fold). This education has been for the most part freed from anomalous alliance with religious bodies, has been steadily elevated and made more efficient by improved methods under a competent superintendent, and has become more and more industrial in character; the civil-service reform has been extended to nearly all subordinate officials who have to do with the Indian; corruption and fraud in the purchase of Indian supplies are largely a thing of the past; Congress has given unwonted attention to Indian reform, and has framed wise laws for securing to the Indian his lands in severalty, thus breaking up the tribal relation, protecting him from injustice, and securing order; Indian wars seem to have ceased; while the religious bodies of this land have increased their missionary effort and brought the larger part of the Indian tribes under the influence of the gospel.

The most recent advance made has been in the line of an effective extension of law for protecting the Indian from the liquor traffic and in the great reform inaugurated in the government of the Indian Territory. We congratulate the United States Government on the success of the commission appointed to treat with Indians in that Territory, and we are glad that Congress has decided by legal enactment to put an end to the unhappy condition of affairs there and to establish a government, essentially Territorial in character, in the Territory.

In view of all these facts it is plain that the civilization of the Indian is steadily advancing, and that our great task must be to see that the machinery already provided to secure this end be kept at work, and be rightly worked. We have the following suggestions to make:

1. This conference urges that the civil-service reform should on no account be impaired in its efficiency in Indian matters. There is reason to fear, however, that there is a failure in some quarters to enforce the law, both in its spirit and the letter, and there are abuses remaining on certain of the reservations which a strict application of the law would remedy.

2. The severalty law has already proved itself a great blessing to the Indian, and we are convinced that the time has come when certain of the existing agencies should be discontinued, both for the better progress of the Indian and in order to save the people of the country a needless expense.

3. It is recognized that the issuing of rations to the Indians is a great injury, pauperizing them and destroying their energy and character. We again affirm that in all cases where such rations are not issued under treaty obligations, wherever such action can be taken, they should speedily cease, and that it is most desirable that, as rapidly as possible, treaty rights or contracts which require the issuing of such rations be modified, so that national obligations to the Indians may be met in less objectionable ways.

4. We recognize the great value of industrial education for the Indian, but it is plain that, while we teach him habits of labor and ways of work, it is necessary also to help him to find a market for the results of his industry.

5. We commend the admirable system of the present Superintendent of Indian Education, and we think that it should be continued.

6. We reaffirm our conviction that Government appropriations to contract schools under the control of any religious body whatever should cease without further delay.

7. During past years the friends of the Indian have been repeatedly obliged to raise considerable sums of money (this year amounting to over \$6,000) to defend in the courts of law the rights of the Mission Indians of California, although such defense was conducted in the name of the Government. Since this is a matter which properly belongs to the Government, we urge upon it to make adequate provision for such legal defense in any emergency which may arise.

8. Recognizing the success of the effort of Dr. Sheldon Jackson to introduce domesticated reindeer among the Eskimos of Alaska, we urge Congress to increase the appropriation for this purpose. We request it also to furnish better postal facilities to missionaries and others in Alaska, using the reindeer, if necessary, for winter service.

9. We earnestly renew our request that the number of field matrons be increased, and that an additional appropriation be made to cover their needful expenses and supplies. We do this believing that their work is vital in its influence on Indian homes.

10. We recognize the wise liberality of the present Secretary of the Interior in restoring to the Indian youth of the State of New York the privilege of education at Hampton and Carlisle.

11. In the progress of events a new emphasis must now be laid on the importance of religious training for the Indian. All doors are open as never before for him to receive the uplifting influence of the gospel. We call upon the Christian people of this land, and especially upon the missionary societies, by no means to diminish but rather to increase their missionary efforts and to seek to win the whole Indian race as speedily as possible to accept the Christianity which is the strength and blessing of this nation.

After the adoption of the platform addresses were made by the following gentlemen:

OUR WORK AND ITS RESULTS.

[By Rev. J. G. Van Slyke, D. D.]

There is an old utterance, by an authority we all respect, which declares that "a nation shall be born in a day." But God counts time not by earthly chronometers. We are not to beguile ourselves with the thought of any supernatural magic, which can extemporize results without any antecedent processes. If these conferences have prompted the iridescent dream of a transformed Indian, who shall emerge out of barbarism to become at once a church deacon, we ought to correct the illusion. There is a great deal of refractory human nature in the Indian yet, after all our long incantations to exorcise his barbarism, and after all our blundering medication.

And yet we have achieved results the largeness of which can only be appreciated as we see, through the process of the years, what has been accomplished in molding legislation, and in supplying inspiration to the multiform activities of Christian benevolence. These annual gatherings have distilled influences which have made it impossible for our churches to forget their debt of service to the Indian. They have quickened the pulses of zeal, they have raised the temperature of devotion, and, above all, they have spread among all our churches a broad illumination of sanity and sagacity.

What has been accomplished in the molding of legislation has been admirably and succinctly told in the preamble and resolutions which have been adopted. I have but this to say—that these annual gatherings have impressed a sullen and reluctant Congress, as by a sense of some superior power residing here, and have coerced it to register the decrees which have emanated from under the roof of this great dictator of philanthropy.

Some of you remember that very entertaining picture of Zamacois, "The Return to the Convent." A monk is tugging away at a reluctant mule; the animal is determined not to come. His brethren of the monastery are much entertained; but the monk, with teeth clenched and with his heels braced in the ground, is pulling at his obstinate animal and gaining inch by inch. So we have been gaining inch by inch from Congress, and have achieved such results that the propositions formulated at Lake Mohonk have actually been solidified into the decrees of the Nation.

But our work has been not so much the history of a series of acts as the history of a process, a process by which those disintegrating conditions which divide races have been removed, so that the Indian has been brought into something like homogeneity with our American people. In the amalgam of our civilization the Indian must be made a harmonious part. As has been said here to-night, the distinctive features of the Indian character need not be effaced, but he must not remain a foreign or an insoluble ingredient. The essential ideas which underlie all Christian

civilization must be kneaded into the very fibers of his being by Christian education, and his whole life must be made to correspond with ours. "For how can two walk together except they be agreed?"

The next speaker was Rev. E. H. Rudd, of the First Presbyterian Church of New York City.

EDUCATION, AVOCATION, LEGISLATION, SALVATION.

[By Rev. Edward Huntingt Rudd.]

MR. CHAIRMAN AND FRIENDS OF THE INDIAN: I feel as if I were a general practitioner coming into the presence of a number of trained specialists—specialists who have been carefully looking at the red man patient whom they have been trying to cure, and whom they have successfully brought on toward health and vigor, toward manhood, womanhood, and Christian citizenship. The specialist in surgery has been at work, and has cut out much that was harmful and which foretold corruption. The eye specialist has opened the eye of the Indian, to see with a larger vision the unique opportunity that lies before him. The ear specialist has made the Indian's ear open to something beside the sound of nature—to a larger and broader sense of humanity, civilization, Christianity. As a general practitioner, a minister busy in his routine church work, I come up to this mount of privilege to see what these specialists are doing for the Indian, and I feel that I am gaining much from them, and it is a pleasure to express the gratitude I feel for this broader touch with humanity.

The Mohonk Indian Conference stands for a benefit to the Indian along four lines, which I shall briefly mention. It aims to provide for the Indian education, avocation, legislation, and, best of all, salvation. As you group the progress made for and by the Indian under those four heads you touch every department of the work that has been so magnificently done.

When we consider what this conference, which is a body without the right of legislative enactment or immediate educational agencies, has accomplished in the way of education for the Indian in the last fifteen years, we are brought face to face with a wonderful achievement. See what has been wrought in education in the home. One of the workers in this splendid service told me to day that the Indian mother and father, when a daughter or son went from home, used to look upon the event in the same light as a death. They went into a period of mourning, prostrate upon the ground, feeling that the child had gone from them and that the occasion called for the saddest of lamentation. That is so changed now that a son or daughter, going forth to an education, goes with the equipment that comes from motherly love and proud fatherhood, and with the blessing and enthusiasm of the parents. The Indian wigwam has become a home, and the Indian mother, no longer a squaw, is the center of that Christian home, the giver of comfort and of inspiration.

Then, this conference has provided for positive and abiding blessings along the line of an avocation. Young men and young women going out from Hampton and Carlisle and the other schools feel a new throb of manhood and womanhood as they face a profession. They are entering the professions of medicine, the ministry, the law, and are learning some trade, and thus more and more are they coming to take the place which God meant they should take as citizens under the American flag.

Again, as to legislation. When an intelligent body of men and women, such as is here, comes together with singleness of purpose, with enthusiasm of heart, with tactful wisdom of utterance, and with the fearlessness which has so marked these conventions, it makes itself felt upon legislation at our State capitals or at our national capital. It has something to say and is listened to with respect. The words spoken by one and another here have shown how our legislators at Washington, the members of the Cabinet, and the President himself stand ready to listen earnestly to the requests that come from this body. And the very phrasing of your platform shows that you feel that, back of this conference, there is a great social, moral, and spiritual force which shall have its effect upon the powers that be.

And finally, this conference has provided inspiration for giving to the Indian salvation. That is best of all—salvation in his mental life, salvation in his professional life, and in following that which shall call out the best there is in him; but, better still, salvation from sin—salvation which brings a larger, grander view of life, a stronger grasp of eternal verities. Then the child of God, new born by the blood of Jesus Christ, humbly and reverently looks up to the One whom he knew only in a mystery in the past, but now intelligently, because faith and grace have opened to him the mysteries of God and made of him a saved man.

Those four things are splendid things to have accomplished in fifteen years of activity and service; and we may thankfully realize that each of us has had some little part in bringing about this blessed result.

Hon. W. M. Beardshear, the president of the State Agricultural College, at Ames, Iowa, and a member of the Board of Indian Commissioners, was then invited to address the conference.

THE UNIVERSAL BROTHERHOOD.

[By Hon. W. M. Beardshear.]

MR. PRESIDENT AND FRIENDS: It was my lot some years ago to attend the meeting of the National Educational Association at Nashville, in Tennessee. Being in the city over Sunday, and desiring to attend the service of the colored people, a number of us went to one of the principal colored churches, where it was announced that a prominent member of the association would speak. The colored minister of the church, in introducing him, closed his remarks by saying, "Brethren, the speaker of the evening has a white face, but a black heart." So I find, as I come among you, that you have Eastern faces but Western hearts.

I am carried back to my memories of a frontier home—one of those homes from which are drawn the best elements of boyhood. It used to be the custom, before churches were established on the frontier, to hold services in the houses. My father's house was a place where these meetings were frequently held. What was called a "two-days' meeting" would be announced, and for 20 and 30 miles around the people would gather, until there would be 70 or 80 to be entertained, and the house was tasked to its utmost. The best influences of my life came from that large-heartedness, that large-mindedness. I have been lamenting, in these later years, that that spirit of hospitality has flown with the freedom and breadth of those early days. And I do not know when in all my life I have been so gratified and so uplifted as in the discoveries that have come to me here, an utter stranger, amid the environment of Lake Mohonk. Its magnificent hospitality makes you forgetful of the giving, and leads you into the great spirit of the brotherhood of man. "A man's a man for a' that." East or West, or North or South, whatever his creed, whatever his nationality, black or white, Indian or civilized, let him be as he will, here he is a brother; here he is at home, in the boundless hospitality of this great-hearted man. He reminds me of the whole spirit of the broad West. He has a Western heart, broad as the prairie and wide as its horizon.

I am going to make a confession. I believe I have lived too near the Indian. For eight years I lived on the border of the reservation of the Muskogees in Iowa. For a time I had great hope of them; I admired the physical manhood of the young men as they came into the town and the brightness and promise of the young women. All that hope and poetry was turned to disgust when I saw them eating swine that had died of cholera, and I have been cynical about their future. But since I have come to this conference I have a new vision. I am not on this commission by my own solicitation; yet I believe that a good Providence—for my own good, whatever may be the result for the Indian—has directed it. I am baptized with a new spirit of devotion, of consecration, not only to the Indian, but to humanity in every form. I think we ought to have a meeting of this sort for the whites as well as for the Indians. The very spirit that is manifested here is the spirit which the white man of this nation needs to-day more than he needs anything else this side of God's grace.

You remember how the rain fell as we came here on Tuesday. How refreshing it was after the drought through which I had come. As we came up the mountain the sun broke through the clouds, and just as we alighted I noticed in the West, like John Ruskin's "patch of infinite" in a picture, a great, broad garden of blue sky, giving a touch of the infinite as we looked. It seemed to me a symbol of the spirit that reigns here, above creed, above caste, the love for man because he is a child of the same Father. Because of this we want him to have our civilization, our institutions, our duties; we want him to share our government; we want him to stand heart to heart with us, and hold his share in all that we have and all that we can have in the years that are to come.

We had an old evangelist down in Keokuk a few winters ago, and he had the evangelist's habit of dividing the sheep from the goats. One night he said to his audience, "I want all of you who want to go to heaven to rise," and all rose except one man in the back seat. After they were seated he said, "Now, I want all who want to go to hell to rise." Not a soul stirred. Then he looked at the man who had not risen or moved, and said, "You man on the back seat: I should like to know where you want to go." The man rose, put his foot up on the bench tranquilly, and said, "Well, I don't know as I want to go anywhere; Iowa's good enough for me." I am fond of Iowa, friends; there is no part of the United States so good. But since I came here—well, I don't believe I want to go anywhere.

The next speaker was Maj. William H. Lambert, chairman of the Municipal Bureau of Charities and Correction of Philadelphia.

THE APOSTLES OF TO-DAY.

[By William H. Lambert.]

I must confess that, as an American citizen, when I look back upon the relations of this Government to the American Indian, I find very little cause for congratulation. The century passing has indeed been "a century of dishonor." We do not in the slightest degree waver in our devotion to our country, or in faith in its magnificent institutions and its righteous intentions, but we must admit the existence, within our borders, of these thousands of people who have been deprived of their rights, while the great mass of our citizens looked on supinely. And yet, dark as has been the past, there has been a gleam of brightness in the existence through these years of this conference, composed of earnest men and women from all parts of the nation, coming together to consider the best interests of this wronged race. This conference, not in itself possessed of legislative or executive authority, has diffused influences which have molded and shaped the dealings of our Government with the Indians, and we stand now looking into a sky of promise. God forgive us and our ancestors that this glorious day has been postponed so long. But, God be thanked, the day has come when many are seeing duty and recognizing it—are making sacrifices fearlessly.

The name of Mohonk is dear to many of us, but it will be dearer still to our country because of the precious influences that have proceeded from this place, the encouragement that has gone forth, the uplift that it has given to our national and religious life.

I must confess that my interest in the Indian has been somewhat vague. This is the first conference I have attended. For these three days I have listened with intense appreciation to the reports and proceedings of this gathering with a sense of reproach that I had taken so little active interest in this great question.

We sometimes feel that we are so far away from the days of the great apostle who counted everything but loss as compared with his duty to the Lord Jesus Christ that it is impossible to emulate now his faith and deeds. But as we listen to the story of these home missionaries—of these women who, taking their lives in their hands, regardless of ease and home, have gone out on the Western frontier devoted to a great cause—we feel that they are of the same mold as Paul; that the same spirit which actuated him is actuating them—the trust in Jesus Christ and in the power of His gospel.

A few weeks ago there appeared a remarkable poem by Rudyard Kipling, entitled "Pharaoh and the Sergeant." It told how the English sergeant had gone down to Pharaoh in the old land of bondage, with a rod in his hand almost as powerful in its way as the rod which Aaron had carried; and how, though England seemingly forgot him and failed to appreciate the work he had done, he had lifted the Egyptian fellah to the level of a man. The burden of the song is,

Though he drilled a black man white, though he made a mummy fight,
He will still continue Sergeant Whatisname.

So red men are being drilled white, and those who are doing it are having, seemingly, as little reward as that English drill sergeant. Their names may not be written high on any earthly roll, but on that other roll, when the true adjustment of values is made, who shall rank higher than those who from degradation and paganism have raised up men and Christians?

Rev. William E. Barton, D. D., of Boston, was then introduced. He began by explaining that he had never attended an Indian conference before, and that he considered himself as a learner. But he had been impressed at once with the practical aims of the conference and with the definiteness with which it moved toward the accomplishment of its work. He illustrated by several clever stories the popular notion that benevolent people are mere impractical theorizers, and showed how much truth there is at the foundation of it; but he had gained no such impression from this conference. He then continued: And I have been impressed also with the spirit which has pervaded these meetings. It is manifest more and more, as the result of philanthropic effort, that there is but one spirit in which any good work may be so put forth as that good shall result. All our man-and-brother theories work better at a distance. It is a great deal easier to pass resolutions against the lynching of negroes at the South than it is to treat well the negroes upon our own streets. It is easier for us to have great sympathy for the Indian than to love our servant girls as ourselves. It is easier to have disagreeable brothers and sisters a good long distance off and let other people go and minister to them for us than it is to apply practically to the problems nearest at hand [that same spirit in which we expect our missionaries to labor. But the same spirit must pervade all good work, both near and remote. All our talk, all our alleged philanthropy, all our pleasant phrases about sociology and progress, are but sounding brass and a tinkling cymbal excepting as our work reaches the heart with the real spirit of the Lord Jesus Christ.

I have known something of missionary work, though not for the Indian; but I believe that human hearts are very much alike, and that the same principles apply to all phases of missionary effort. I have little confidence in any "civilizing agencies," in commerce or in education, or in anything which merely varnishes a savage life or venerates a savage heart. I have little hope of permanent good resulting from any system which does not have moral and spiritual power, which shall transform the life of the man whom we are striving to help into the image and the spirit of the Lord Jesus Christ himself.

In a certain way our duty to the Indian lies nearer to us because the Indian himself is so far away. Have you not been impressed with the wonderful reasons which the Bible gives for some of the actions therein described? Do you remember what reason John gives for the service of Jesus, in that most signal act of his humiliation? Not, "Jesus, remembering that he was the son of Mary;" not, "Jesus, remembering that he was a carpenter;" not, "Jesus, remembering that he was still human;" but, "Jesus, knowing that the Father had given all things into his hands, and that he came from God and went to God, began to wash the disciples' feet." Just because he was not compelled to serve, did he count service eternally fitting. Just because we are so placed that we need not do it, just because we are relieved from the exigencies that compel it, are we the more under obligation, in the spirit of the Lord Jesus Christ, to apply ourselves to the solution of the problems that vex our brothers. Just because they seem remote are they so much nearer to us in our ability to bring to bear moral and social and spiritual agencies by which apparently insoluble problems may be solved.

It has often been said, "Treat the negro as a man and there is no negro problem." It is false. It has been said, "Treat the Indian as a man and there is no Indian problem." It is false. There is a negro problem; there is an Indian problem. The Lord could have saved us a deal of trouble by making us all white, or black, or red. There are problems. The war settled one problem; it precipitated twenty. We have only begun to touch on the outer fringes of that problem in the South. We have hardly begun to wrestle with great problems that are about us on every side, and which threaten the very life of our civilization. Education will do much; it is not a panacea. Education will not solve the negro problem; education will not solve the Indian problem. Nothing will solve any of these problems that does not dig right down to the root of character and touch men where they live.

It is a great thing for us to be here where we may consider these things and feel their noble impulses in our hearts and go again to our duty with renewed determination; to our duty as it lies far from us; to our duty also as it lies nearest to us. It is very pleasant for us to feel that while we are driving about in Mr. Smiley's carriages and using his boats we are showing our friendship for the Indian. But our real work begins when we go to apply these principles to the problems around us, by so living, and so loving, and so serving, as that we shall be solving them where they press upon us sorely from day to day, and also where they seem to be most remote.

And now I am charged with a pleasant duty in offering this series of resolutions:

Resolved, That the Fifteenth Annual Mohonk Conference of Friends of the Indian returns its sincere thanks to our host and hostess, Mr. and Mrs. Albert K. Smiley, for the hospitality, unstinted and without grudging, which has been displayed by them toward this conference and its members. We are grateful for the opportunity which this hospitality affords for fellowship and social enjoyment; for the sharpening of iron against iron in the discussion of this free forum; and for the high ideals which obtain here and raise to their own level the thought and spirit of this conference. And while not the less personally grateful for the benefits of this conference to its members, we rejoice far more with these our friends who have called us together, in the ever-crescent influence of their large-hearted undertaking, as manifest in wise legislation, in improved administration, and in the application of successful social and educational methods to the solution of the Indian problem. We rejoice in the evidence, which has become demonstrative, that the Indian can be made something better than a pauper or a savage, or alternately both; and that this promise, which is to them, is yet more largely to their children, and to as many as are far off. In all this we rejoice with our friends under whose roof this conference has been held these fifteen years. We, having the same spirit of faith that all these years has proved itself here by its works, depart with renewed courage and confidence in all good work for these our Indian friends, and in this faith and fellowship we bid our honest host and hostess a sincere and grateful farewell."

The resolutions read by Dr. Barton were seconded in a pleasant speech by Rev. William S. Hubbell, of Boston, and were adopted by a rising vote.

Upon motion, it was—

Voted, That a committee of five be chosen—of which the president of this conference, Hon. Philip C. Garrett, shall be chairman, the rest to be appointed by him—to represent this conference till the next meeting, look after its interests, and especially, if necessary, to call upon the authorities at Washington."

Mr. Garrett then congratulated the conference on the harmony and interest which had characterized its sessions. He urged the members to look forward with resolute hope to the future, taking courage from the past and from the remarkable assurances of the history which had been related in the preamble to the platform.

Mr. Smiley thanked the conference for the kind expressions conveyed in the resolutions. It had afforded him intense pleasure to see so many earnest men and women come together to consider, in a kind spirit and with a single aim, the needs of the Indians, and he felt that the conference had been remarkably harmonious and successful. It was his intention that the Indian conference should continue until there is no Indian Bureau and the Indian question is settled. He hoped to see them all another year, and he begged them to work for the Indian meanwhile, and to tell the story wherever they might be.

On motion of Dr. Wortman, the thanks of the conference were extended to the president, who had so successfully conducted the meetings, to the secretaries, and to Mrs. Hall, whose singing had added much to the interest of the sessions.

The conference then adjourned.

LIST OF MEMBERS.

Abbott, Rev. Dr. and Mrs. Edward, president Indian Industries League, Cambridge, Mass.
 Anderson, Rev. Dr. and Mrs. Joseph, pastor Congregational Church, Waterbury, Conn.
 Atterbury, Rev. Dr. W. W., 31 Bible House, New York.
 Arbuckle, Mr. John, 315 Clinton avenue, Brooklyn, N. Y.
 Arnoux, Hon. and Mrs. William, 710 Madison avenue, New York.
 Avery, Miss Myra H., Poughkeepsie, N. Y.
 Austin, Mrs. L. C., 891 Prospect street, Cleveland, Ohio.
 Adams, Mrs. Martha D., Dorchester, Mass.
 Bailey, Mrs. H. J., superintendent World's and National W. C. T. U. Department, Peace and Arbitration, Winthrop Center, Me.
 Baker, Mr. and Mrs. William E., 137 Park street, Hartford, Conn.
 Barrows, Hon. and Mrs. Samuel J., Boston, Mass.
 Beardshear, Hon. W. M., president Iowa State College and member Board Indian Commissioners, Ames, Iowa.
 Bergen, Rev. Dr. and Mrs. G. S., 230 West One hundred and twenty-third street, New York.
 Bright, Maj. Marshal H., editor Christian Work, Tarrytown, N. Y.
 Browning, Mr. and Mrs. E. F., 18 West Fifty-first street, New York.
 Bruce, Rev. and Mrs. James M., Memorial Baptist Church, New York.
 Burtis, Miss M. P., Carleton avenue, Brooklyn, N. Y.
 Barton, Rev. Dr. and Mrs. W. E., pastor Shawmut Church, Boston, Mass.
 Capen, Dr. Frank S., principal New Paltz Normal School, Newpaltz, N. Y.
 Carter, Rev. and Mrs. James, Williamsport, Pa.
 Coit, Rev. and Mrs. Joshua, secretary Massachusetts Home Missionary Society, Winchester, Mass.
 Crannell, Mrs. W. W., president Albany Indian Association, Albany, N. Y.
 Cuming, the Misses, 28 West Twelfth street, New York.
 Cuyler, Rev. Dr. and Mrs. Theodore L., Brooklyn, N. Y.
 Davis, Mr. J. W., president Boston Indian Citizenship Committee, Boston, Mass.
 Dawe, Mr. G. Grosvenor, editor The Altruist, New York.
 Dawes, Hon. and Mrs. Henry L., Pittsfield, Mass.
 Dawes, Miss Anna L., Pittsfield, Mass.
 Dox, Miss Virginia, 306 La Salle avenue, Chicago, Ill.
 Dreher, Dr. Julius D., president Roanoke College, Salem, Va.
 Drury, Rev. and Mrs. J. B., editor Christian Intelligencer, New York.
 Dunning, Rev. Dr. and Mrs. A. E., editor Congregationalist, Boston, Mass.
 Duryea, Mrs. Samuel Bowne, 46 Remsen street, Brooklyn, N. Y.
 Ferrand, Dr. and Mrs. S. A., principal Newark Academy, Newark, N. J.
 Ferris, Mr. Robert M., Poughkeepsie, N. Y.
 Ferris, Miss, Poughkeepsie, N. Y.
 Field, Mr. Franklin, 81 Grand street, Troy, N. Y.
 Foster, Rev. Dr. Addison P., secretary American Sunday-school Union, Boston, Mass.
 Fountain, Mr. and Mrs. Gideon, 34 East Sixty-fourth street, New York.
 Frissell, Rev. Dr. H. B., principal Hampton Institute, Hampton, Va.
 Frye, Mrs. Myra E., president Maine Indian Association, Woodfords, Me.
 Galpin, Mr. and Mrs. S. A., secretary New Haven Indian Rights Association, New Haven, Conn.

- Garrett, Hon. Philip C., member Board Indian Commissioners, Logan, Pa.
 Gilmore, Prof. J. H., University of Rochester, Rochester, N. Y.
 Hailmann, Dr. W. N., superintendent Indian Education, Washington, D. C.
 Hamlin, Rev. Dr. Teunis S., Washington, D. C.
 Hamilton, Mr. J. Taylor, secretary Moravian Mission, Bethlehem, Pa.
 Hallock, Rev. Dr. and Mrs. J. N., editor Christian Work, New York.
 Harkness, Mr. and Mrs. William, 293 Clinton avenue, Brooklyn, N. Y.
 Hatfield, the Misses, 149 West Thirty-fourth street, New York.
 Horr, Rev. Dr. George E., editor The Watchman, Boston, Mass.
 Howard, Rev. Dr. and Mrs. G. A., Catskill, N. Y.
 Hubbell, Rev. Dr. and Mrs. William S., Hotel Bellevue, Boston, Mass.
 Huntington, Right Rev. and Mrs. F. D., Syracuse, N. Y.
 Huntington, Mr. Daniel, 49 East Twentieth street, New York.
 Hall, Rev. Dr. and Mrs. Hector, Troy, N. Y.
 Ives, Miss Marie E., New Haven Indian Association, New Haven, Conn.
 Jenkins, Mr. and Mrs. Howard M., editor Friends' Intelligencer and Journal, Philadelphia, Pa.
 Johnson, Mrs. Rossiter, 140 East Sixteenth street, New York.
 Johnson, Mrs. Ellen C., Woman's Reformatory, South Framingham, Mass.
 Lambert, Mr. and Mrs. William H., West Johnson street, Germantown, Pa.
 Leupp, Mr. F. E., Washington agent Indian Rights' Association, Washington, D. C.
 Lippincott, Rev. Dr. and Mrs. J. A., corresponding secretary M. E. Hospital, Philadelphia, Pa.
 Lukens, Mr. and Mrs. Charles M., East Walnut lane, Germantown, Pa.
 Lyon, Hon. William H., member Board Indian Commissioners, Brooklyn, N. Y.
 Lyon, Mrs. William H., 170 New York avenue, Brooklyn, N. Y.
 Lockwood, Mr. J. S., secretary Boston Citizenship Committee.
 Marra, Mr. and Mrs. Kingswell, Saxonsville, Mass.
 Meserve, Dr. Charles F., president Shaw University, Raleigh, N. C.
 Mowry, Dr. William A., Hydepark, Mass.
 McElroy, Mr. and Mrs. John E., Albany, N. Y.
 Morse, Mrs. Anson D., Amherst, Mass.
 Moss, Rev. Dr. Lemuel, president American Baptist Historical Society, Philadelphia, Pa.
 Merrill, Rev. Dr. J. G., editor Christian Mirror, Portland, Me.
 Olin, Mr. Harvey C., treasurer Board of Home Missions, Presbyterian Church, New York.
 Olin, Mrs. Harvey C., 156 Fifth avenue, New York.
 Polhemus, Rev. and Mrs. I. H., 565 Park avenue, New York.
 Peck, Mr. and Mrs. Cyrus, 80 North Sixth street, Newark, N. J.
 Quinton, Mrs. Amelia S., president Woman's National Indian Association, 1514 Arch street, Philadelphia, Pa.
 Rockwell, Miss Corring M., Philadelphia, Pa.
 Redfern, Mr. Benjamin F., 435 Washington street, Boston, Mass.
 Rudd, Rev. Dr. Edward H., First Presbyterian Church, New York.
 Rudd, Mrs. Edward H., 120 East Thirty-fourth street, New York.
 Ryder, Rev. Dr. C. J., corresponding secretary American Missionary Association, New York.
 Sage, Mr. and Mrs. Henry W., Cincinnati, Ohio.
 Scoville, Miss Anna B., Wellesley College, Wellesley, Mass.
 Seelye, Rev. Dr. and Mrs. L. Clark, president Smith College, Northampton, Mass.
 Shaw, Rev. Dr. and Mrs. John Balcom, West End Presbyterian Church, New York.
 Shelton, Rev. Dr. and Mrs. C. W., Eastern field secretary, Congregational Home Missionary Society, Derby, Conn.
 Shinn, Mr. and Mrs. James T., Bryn Mawr, Pa.
 Slocum, Rev. Dr. W. F., president Colorado College, Colorado Springs.
 Smith, Mr. and Mrs. N. Denton, 17 West Seventeenth street, New York.
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 Smiley, Mr. Alfred H., Minnewaska, N. Y.
 Smiley, Hon. and Mrs. Albert K., member Board Indian Commissioners, Mohonk Lake, N. Y.
 Stone, Rev. George W., D. D., president Trinity College, Hartford, Conn.
 Thompson, Rev. Dr. and Mrs. Charles L., Madison Avenue Presbyterian Church, New York.
 Tead, Rev. and Mrs. E. S., Somerville, Mass.
 Van Norden, Mr. Warner, president National Bank of North America, New York.
 Van Slyke, Rev. Dr. and Mrs. J. G., Kingston, N. Y.
 Walk, Miss Lina J., editor Home Department Christian Work, New York.

Welsh, Mr. Herbert, corresponding secretary Indian Rights Association, Philadelphia, Pa.
 Whipple, Right Rev. and Mrs. H. B., member Board Indian Commissioners, Fairbault, Minn.
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 Wistar, Mr. and Mrs. E. M., secretary Friends' Orthodox Mission Society, Philadelphia, Pa.
 Wood, Mr. and Mrs. Henry, Mount Kisco, N. Y.
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 Wortman, Rev. Dr. and Mrs. Denis, Saugerties, N. Y.
 Wood, Mr. and Mrs. Frank, Boston Indian Citizenship Committee, Boston, Mass.
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 Young, Rev. and Mrs. Egerton R., Toronto, Canada.

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[Corrected to February 1, 1898.]

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JOSEPH T. JACOBSAnn Arbor, Mich.
WILLIAM D. WALKERBuffalo, N. Y.
PHILIP C. GARRETTPhiladelphia, Pa.
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WILLIAM M. BEARDSHEAR.....Ames, Iowa.

SECRETARIES OF MISSIONARY SOCIETIES ENGAGED IN EDUCATIONAL WORK AMONG INDIANS.

Baptist Home Missionary Society: Rev. T. J. Morgan, D. D., 111 Fifth avenue, New York.

Baptist (Southern): Rev. I. T. Tichenor, D. D., Atlanta, Ga.

Catholic (Roman) Bureau of Indian Missions: Rev. Joseph A. Stephan, 941 F street NW., Washington, D. C.

Congregational American Missionary Association: Rev. M. E. Strieby, D. D., Twenty-second street and Fourth avenue, New York.

Episcopal Church Mission: Fourth avenue and Twenty-second street, New York.

Friends' Yearly Meeting: Levi K. Brown, Goshen, Lancaster County, Pa.

Friends' Orthodox: E. M. Wistar, 705 Provident Building, Philadelphia, Pa.

Methodist Missionary Society: Rev. A. B. Leonard, 150 Fifth avenue, New York.

Methodist (Southern): Rev. H. C. Morrison, D. D., Nashville, Tenn.

Mennonite Mission: Rev. A. B. Shelly, Milford Square, Pa.

Moravian Mission: J. Taylor Hamilton, Bethlehem, Pa.

Presbyterian Home Mission Society: Rev. Chas. L. Thompson, D. D., 156 Fifth avenue, New York.

Presbyterian (Southern) Home Mission Board: Rev. J. N. Craig, D. D., Atlanta, Ga.

List of Indian agencies and agents, with post-office and telegraphic addresses.

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Blackfeet.....	Montana.....	George B. McLaughlin.....	Browning, Teton County, Mont.....	Blackfoot, Mont.
Cheyenne and Arapahoe.....	Oklahoma.....	Mr. Albert E. Woodson.....	Darlington, Okla.....	Darlington, via Fort Reno, Okla.
Cheyenne River.....	South Dakota.....	Charles T. McCoy.....	Cheyenne River Agency, Dewey County, S. Dak.....	Gettysburg, S. Dak.
Colorado River.....	Arizona.....	Charles S. McNichols.....	Parker, Yuma County, Ariz.....	Yuma, Ariz.
Coville.....	Washington.....	Albert M. Anderson.....	Miles, Lincoln County, Wash.....	Fort Spokane, via Davenport, Wash.
Crow Creek.....	South Dakota.....	James H. Stephens.....	Crow Agency, Buffalo County, S. Dak.....	Crow Creek, via Chamberlain, S. Dak.
Crow.....	Montana.....	Lieut. J. W. Watson.....	Crow Agency, Mont.....	Crow Agency, Mont.
Devils Lake.....	North Dakota.....	Fredrick O. Gerchell.....	Fort Totten, Benson County, N. Dak.....	Devils Lake, N. Dak.
Flathead.....	Montana.....	Joseph T. Carter.....	Jocko, Mont.....	Arlee, Mont., and telephone to agency.
Fort Apache.....	Arizona.....	Charles D. Keyes.....	Fort Apache, Ariz.....	Fort Apache, via Holbrook, Ariz.
Fort Belknap.....	Montana.....	Luke C. Hays.....	Darlem, Chouteau County, Mont.....	Harlem Station, Great Northern R. R.
Fort Berthold.....	North Dakota.....	Thomas Richfield.....	Ellsworths, N. Dak.....	Minot, N. Dak.
Fort Hall.....	Idaho.....	Lieut. F. G. Irwin, Jr.....	Rosa Fork, Bingham County, Idaho.....	Pocatello, Idaho.
Fort Peck.....	Montana.....	Capt. Henry W. Sprole.....	Koplar, Mont.....	Poplar, Mont.
Green Bay.....	Wisconsin.....	Dewey H. George.....	Keshona, Shawano County, Wis.....	Shawano, Wis.
Hoopa Valley.....	California.....	Capt. Wm. E. Dougherty.....	Hoopa, Humboldt County, Cal.....	Via Eureka, Humboldt County, Cal.
Iowa.....	Oklahoma.....	Capt. F. D. Baldwin.....	Anadarko, Okla.....	Anadarko, Okla., via Chickasaw, Ind. T.
Klamath.....	Oregon.....	Joseph Emery.....	Klamath Agency, Klamath County, Oreg.....	Klamath Falls, Klamath County, Oreg.
La Pointe.....	Wisconsin.....	Capt. George L. Scott.....	Ashland, Wis.....	Ashland, Wis.
Lemhi.....	Idaho.....	E. M. Yearlan.....	Lemhi Agency, Lemhi County, Idaho.....	Red Rock, Mont.
Lower Brule.....	South Dakota.....	Benjamin C. Ash.....	Lower Brule, Lyman County, S. Dak.....	Chamberlain, S. Dak., thence by mail.
Mescalero.....	New Mexico.....	Lieut. Victor E. Stottler.....	Mescalero, Dona Ana County, N. Mex.....	Las Cruces, N. Mex.
Mission Tule River (cont.).....	California.....	Lucius A. Wright.....	San Jacinto, Riverside County, Cal.....	San Jacinto, Riverside County, Cal.
Navajo.....	New Mexico.....	Mr. Constant Williams.....	Fort Defiance, Ariz.....	Gallup, N. Mex.
Neah Bay.....	Washington.....	Samuel G. Morse.....	Neah Bay, Clallam County, Wash.....	Neah Bay, Wash.
Nevada.....	Nevada.....	Fred B. Spriggs.....	Wadsworth, Washoe County, Nev.....	Wadsworth, Nev.
New York.....	New York.....	Joseph E. Jewell.....	Olean, Cattaraugus County, N. Y.....	Olean, Cattaraugus County, N. Y.
Nez Percés.....	Idaho.....	Stanley G. Fisher.....	Spaulding, Nez Percés County, Idaho.....	Lewiston, Idaho, via Walla Walla, Wash.
Omaha and Winnebago.....	Nebraska.....	Capt. W. A. Mercer.....	Winnebago, Thurston County, Nebr.....	Dakota City, Nebr.
Ozage.....	Oklahoma.....	Col. Henry B. Freeman.....	Pawhuska, Okla.....	Pawhuska, Okla., via Ighn, Kans.
Pine Ridge.....	Arizona.....	Lieut. Cleveland.....	Sacaton, Pinal County, Ariz.....	Chas Grande, Ariz.
Ponca, Pawnee, Otoe, and Oakland.....	South Dakota.....	Maj. William H. Clapp.....	The Ridge, Shannon County, S. Dak.....	Pine Ridge, via Rushville, Nebr.
Pottawatomie and Great Nemaha.....	Kansas.....	Asa C. Sharp.....	White Eagle, Okla.....	White Eagle, Okla.
Pueblo and Jicarilla.....	New Mexico.....	Geo. W. James.....	Loyt, Jackson County, Kans.....	Hoyt, Jackson County, Kans.
Quapaw.....	Indian Territory.....	Capt. C. E. Nordstrom.....	Santa Fe, N. Mex.....	Santa Fe, N. Mex.
Roosebud.....	South Dakota.....	George S. Deane.....	Seneeca, Newton County, Mo.....	Seneeca, Newton County, Mo.
Sac and Fox.....	Iowa.....	Lieut. M. McChesney.....	Rosebud, S. Dak.....	Rosebud, S. Dak., via Valentine, Nebr.
San Carlos.....	Oklahoma.....	Lee Patrick.....	Toledo, Iowa Agency, Okla.....	Toledo, Iowa.
San Carlos.....	Arizona.....	First Lieut. Sedgwick Rice.....	Sac and Fox Agency.....	Sac and Fox Agency, via Sapulpa, Ind. T.
Santee.....	Nebraska.....	Henry C. Blair.....	San Carlos, Ariz.....	San Carlos, via Wilcox, Ariz.
			Santee Agency, Knox County, Nebr.....	Springfield, S. Dak., and tel. to agency.

List of Indian agencies and agents, with post-office and telegraphic addresses—Continued.

Agency.	State or Territory.	Agent.	Post-office address.	Telegraphic address.
Shoshone	Wyoming.....	Herman G. Nickerson	Shoshone Agency, Fremont County, Wyo.	Fort Washakie, Fremont County, Wyo.
Siletz	Oregon	T. Jay Buford.....	Siletz, Lincoln County, Oreg.	Toledo, Lincoln County, Oreg.
Sisseton	South Dakota.....	Nathan P. Johnson	Sisseton Agency, Roberts County, S. Dak.	Sisseton, S. Dak.
Southern Ute	Colorado	Wm. H. Meyer.....	Ignacio, La Plata County, Colo.	Ignacio, Colo.
Standing Rock	North Dakota	Geo. H. Bingenheimer	Fort Yates, Morton County, N. Dak.	Fort Yates, via Bismarck, N. Dak.
Tongue River	Montana.....	Capt. G. W. H. Stouch	Lame Deer, Custer County, Mont.	Rosebud, Custer County, Mont.
Tulalip	Washington	Daniel C. Govan	Tulalip, Snohomish County, Wash.	Marysville, Wash.
Utah and Ouray	Utah	Capt. Wm. H. Beck	White Rocks, Uintah County, Utah.	Fort Duchesne, Utah.
Umatilla	Oregon	Chas. Wilkins	Pendleton, Umatilla County, Oreg.	Pendleton, Oreg.
Union	Indian Territory	Dew M. Wisdom	Muscogee, Ind. T.	Muscogee, Ind. T.
Warm Springs	Oregon	Jas. L. Cowan.....	Warm Springs, Crook County, Oreg.	The Dalles, Oreg.
Western Shoshone	Nevada.....	John S. Mayhugh.....	White Rock, Elko County, Nev.	Elko, Nev.
White Earth	Minnesota	John H. Sutherland.....	White Earth, Becker County, Minn.	Detroit, Becker County, Minn.
Yakima	Washington	Jay Lynch.....	Fort Simcoe, Yakima County, Wash.	North Yakima, Wash.
Yankton	South Dakota	John W. Harding	Greenwood, S. Dak.	Arnour, S. Dak.

List of Indian training and industrial schools and superintendents, with post-office and telegraphic addresses.

School.	Location.	Superintendent.	Post-office address.	Telegraphic address.
Albuquerque.....	New Mexico.....	Edgar A. Allen.....	Albuquerque, N. Mex.....	Albuquerque, N. Mex.....
Carlisle.....	Pennsylvania.....	Capt. R. H. Pratt.....	Carlisle, Pa.....	Carlisle, Pa.....
Carson.....	Nevada.....	Engelbrecht.....	Carson, Nev.....	Carson, Nev.....
Chamberlain.....	South Dakota.....	John Flint.....	Chamberlain, S. Dak.....	Chamberlain, S. Dak.....
Chilocco.....	Oklahoma.....	Benjamin F. Taylor.....	Arkansas City, Kans.....	Arkansas City, Kans.....
Eastern Cherokee.....	North Carolina.....	Joseph C. Hart.....	Cherokee, N. C.....	Cherokee, N. C.....
Flanagan.....	South Dakota.....	Leslie D. Davis.....	Flanagan, S. Dak.....	Flanagan, S. Dak.....
Fort Bidwell.....	California.....	Ira R. Barber.....	Flanagan, S. Dak.....	Flanagan, S. Dak.....
Fort Lapwai.....	Idaho.....	Ed. McCord.....	Fort Bidwell, Cal.....	Fort Bidwell, Cal.....
Fort Lewis.....	Colorado.....	Thomas H. Green.....	Hopewell, N. J.....	Walla Walla, Wash.....
Fort Mojave.....	Arizona.....	John J. McKoin.....	Hesperia, Colo.....	Hesperia, Colo.....
Fort Shaw.....	Montana.....	W. H. Winslow.....	Fort Shaw, N. M.....	Fort Shaw, N. M.....
Fort Totten.....	North Dakota.....	W. F. Canfield.....	Fort Totten, Benson County, N. Dak.....	Fort Totten, Benson County, N. Dak.....
Fort Yuma.....	California.....	Marv O'Neil.....	Yuma, Ariz.....	Yuma, Ariz.....
Genoa.....	Nebraska.....	J. E. Ross.....	Genoa, Neb.....	Genoa, Neb.....
Grand Junction.....	Colorado.....	T. G. Lennon.....	Grand Junction, Colo.....	Grand Junction, Colo.....
Grande Ronde.....	Oregon.....	D. Andrew Kershaw.....	Grande Ronde, Yamhill County, Oreg.....	Grande Ronde, Yamhill County, Oreg.....
Haskell.....	California.....	Edward A. Sweet.....	Greenville, Thomas County, Cal.....	Greenville, Thomas County, Cal.....
Haskell Institute.....	Kansas.....	Wm. H. Goussin.....	Lawrence, Kans.....	Lawrence, Kans.....
Morris and Clontarf.....	Minnesota.....	Wm. H. Goussin.....	Morris, Minn.....	Morris, Minn.....
Mount Pleasant.....	Michigan.....	Rodney S. Graham.....	Mount Pleasant, Mich.....	Mount Pleasant, Mich.....
Onondaga.....	Wisconsin.....	Chas. F. Peirce.....	Green Bay, Wis.....	Green Bay, Wis.....
Onondaga.....	California.....	Harwood Hall.....	Perris, Riverside County, Cal.....	Perris, Riverside County, Cal.....
Pierre.....	Arizona.....	Saml. M. McGowan.....	Pheasant, Ariz.....	Pheasant, Ariz.....
Pine Ridge.....	South Dakota.....	Dewitt S. Harris.....	Pierre, S. Dak.....	Pierre, S. Dak.....
Puyallup.....	Washington.....	Frank Terrell.....	Preston, Minn.....	Preston, Minn.....
Round Valley.....	California.....	George W. Patrick.....	Tacoma, Pierce County, Wash.....	Tacoma, Pierce County, Wash.....
Salmon.....	Oregon.....	Thomas W. Foster.....	Covelo, Mendocino County, Cal.....	Covelo, Mendocino County, Cal.....
Santa Fe.....	New Mexico.....	Thos. H. Jones.....	Chenawa, Marion County, Oreg.....	Chenawa, Marion County, Oreg.....
Seger.....	Oklahoma.....	John H. Seger.....	Santa Fe, N. Mex.....	Santa Fe, N. Mex.....
Seminole.....	Florida.....	J. E. Brecht.....	Colon, Washita County, Okla.....	Colon, Washita County, Okla.....
Toman.....	Wisconsin.....	Lindley M. Compton.....	Myers, Lee County, Fla.....	Myers, Lee County, Fla.....
Wittenberg.....	do.....	Axel Jacobson.....	Tonah, Wis.....	Tonah, Wis.....
Wittenberg.....	do.....	Axel Jacobson.....	Wittenberg, Wis.....	Wittenberg, Wis.....

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